

10<sup>e</sup> 1637 12

A  
G V I D E  
TO GRAND  
IVRY MEN,  
DIVIDED INTO  
TWO BOOKS:

In the First, is the Authors best  
aduice to them what to doe, before they  
bring in a *Billa vera* in cases of *witchcraft*, with a  
*Christian Direction* to such as are too much giuen vp.  
on euery crosse to thinke themselves  
bewitched.

In the Second, is a Treatise touching  
Witches good and bad, how they may bee  
knowne, euil'd and condemned, with many par-  
ticulars tending thereunto.

---

*The second Addition.*

---

By Rich. Bernard of Batcombe.

---

Prou. 17. 15.

*He that iustificth the wicked, and he that condemneth the  
right, euen they both are an abomination to the Lord.*

*Thou shalt therefore inquire and make search, and aske, di-  
ligently, whether it be truth, and the thing certaine, Deute-  
ron. 13. 14.*

---

L O N D O N,

Printed by Felix Kyngston for Edw. Blackmore,  
and are to be sold at his shop in Pauls  
Church yard. 1629.

---

## Page 1

A GVIDE TO GRAND IVRY MEN, DIVIDED INTO TWO BOOKS: In the First, is the Authors best aduice to them what to doe, before they bring in a Billa vera in cases of Witchcraft, with a Christian Direction to such as are too much giuen vp. on euery crosse to thinke themselues bewitched. In the Second, is a Treatise touching Witches good and bad, how they may bee knowne, cuicted and condemned, with many particulars tending thereunto. The second Addition. By Rich. Bernard of Batcombe. Prou. 17 15. He that instifisth the wicked, and he that condernmeth the iust, euen they both are an abomination to the Lord. Thou shalt therefore inquire and make starch, and aske, diligently, whether it be truth, and the thing certaine, Deuteron. 13. 14. LONDON, Printed by Felix Kyngston for Edw. Blackmore, and are to be sold at his shop in Pauls Church yard. 1619.

## Dedications

### Page 2

TO THE RIGHT HONOVABLE IVDGES, Sr. John Walter, Knight, Lord thiefe Baron of his Maiesties Court of Exchequer: and Sr. Iohn Denham, Knight, a worthy Baron of the same Honourable Court. The Rcuerend and Religious Iudges in this Wefterne Circuit, That wisdom from aboue, with power and courage, bee in and vpon them from the Lord in all causes before them, to their due prayses and endlesse comsott. Right worthy Iudges, Since your Lordships sate at Tanton the last Summer Aßises, I haue (as time and leasure from other studies,

### Page 3

and the execution of Diuine dulies in my function would permit) given my selfe to the reading of many approued relations touching the arraignment and condemnation of Witches: as also treatises of learned men, concerning the deuilish Art of Witchcraft, adding withalt not a few things, which otherwise I have learned and obserued. The occasion offered and the reasons drawing mee to this studie, were the strange fits then, and yet continuing vpon some iudged to bee bewitched by those which were then also condemned and executed for the same: My vpright meaning in my painestaking with Bull mistaken, a rumour spred, as if I fuuoured

### Page 4

Witches, or were of Master Scots erroneous opinion, that Witches were silly deceived Melancholikes. This my labour in all these will cleare mee which I am bold to present to your Lordships, as a plaine Countrey Ministers testimony of his hearty reioycing, that God hath sent vs such wished-for upright and religious Iudges. I hope it shall not bee imputed as cuill unto me that I have chosen such worthily-honoured Patrons, so learned in our Lawes, of so great authority in the execution thereof, so iudicious in discerning of causes, so iust in punishing sin, and so religiously disposed to aduance Vertue and Religion.

#### Page 5

I doe the more herein presume, for that I haue obserued your Lordships holy attention to the Word deliuered before you, and your worthy respect unto Gods Ministers; and therefore I doubt not of a fauourable acceptance of my best seruice honestly intended for publike good. Yet humbly neuerthelesse crauing pardon, if in any thing herein I have taken too much upon mee, and so praying hartily for your happy dayes, and your redoubled honour in your seruice of God for our King and Countrey, I humbly take leave. Batcombe. Feb. 24. Your Lordships in the tender of his seruice to be counmanded, Richard Bernard.

#### Page 6

TO THE RIGHT WORSHIP FVLL, Gerard Wood, Doctor of Diuinitie, and Archdeacon of Wells: and Arthur Duck D. of the Ciuill Law, and Chan. to the Right Rev. Fa. the L. Bishop of Bath and Wells: Right Worshipfull, For two books haue I nade a double choice of Patrones for protection: because a Treatise of this nature, needeth shelter vnder both, and that which is fortified, tans Ecclesiastico, quàm seculari

#### Page 7

brachio, will be more auailable, and passe more acceptably among all forts. The sinne of witchcraft, and the diabolicall practice thereof, is omnium scelerum atrocissimum, and in such as haue the knowledge of God, the greatest apostacie from the faith. For they renounce God, and giue themselues by a couenant to the Diuell. Bad Witches many prosecute with all eagernes; but Magicians, Necromancers, (of whom his late Maiestie giueth a deadly censure in his Dæmonologie) and the Curing Witch, cõmonly called, The good Witch, all forts can let alone: and yet bee these in many respects worse then

#### Page 8

the other. Would God my endeauours might so preuaile with Churchwardens who are bound by solemne oath, that they would make conscience to present vnto you the Ecclesiasticall Iudges, both the Witches themselues, as also all such as resort vnto them. Impunitas peccandi licentiam peperit. Yet the euils growing hereupon, both to bodies and soules, cannot sufficiently be expressed. I neede not, I hope, with many words, intreate your good care to suppress such foule and damnable courses: For I know, that citò dicta and percipiunt sapientes, and viris rerum suarum satagentibus non placet vrgeri: and what neede

#### Page 9

is there calear currentibus addere? I haue heretofore purposed sometime or other to expresse my due respect vnto you both, as being my worshipfull good friends. To the one, as iustly claiming a thankful remembrance for his so long continued loue, and louing fauours the true fruits of a good affection: who is to mee, quia filio meo, benigniBimus and incorruptè patronus, to whom wee remaine cuer obliged. To the other, for so verie kinde and cuer louing countenance, with a readinesse, vpon any. iust occasion, to do me any lawfull fauour. Let it please you now, co viliu sereno, quo mcipsum soletis, tractare, hoc

#### Page 10

qualecunque murusculum accipere; and I shall reckon so fauorable an acceptance, as a sufficient recompence for my labour and paines. And so with due and dutifull respect I take leaue, Batcombe. Feb. 26. Your Worships at command, RIC, BERNARD.

### Summary of the text

#### Page 11

The summe of these two bookes. Fn the first Booke. That Gods bandis in all crosses, who ruleth ouer Deuils, and ouer all their instruments. II, That strange diseases may happen from onely naturall causes and neither be wrought by Diuels nor Witches, and how to bee discerned. III. That one supposed to bee possessed, or bewitched, may be a very counterfeit, and how he may be discovered. IIII. That Deuils may doe much mischief to man and beast, of themselues (through Gods permission)

#### Page 12

without any asseociation with a Witch, and how to know this, with  
diners Questions, concerning Satans knowledge, his power to de  
mischiefe, of his possessing of bodies, and of his casting out. V.  
That Christian minds, may not (as commonly many doe)  
forthwith ascribe their cresses to Witchcraft, with the reasons of  
the manifold euils, which come thereby. In the second Booke.  
That there are Witches. II. What sorts of people are most apt to  
be seduced and to be made Witches. III. How these doe prepare  
themselnes for Satan, when bee enticeth to Witchcraft. IIII. That  
Satan sheweth himselfe commonly in some visible

### Page 13

shape to Witches. V. Of an expresse league made betweene the  
Spirit and a Witch and how it is ratified. VI. The proofes for this  
league: also why bee inticeth to such a contract, and the  
reasons, shewing how it commeth to passe, that such are  
ouertaken, to enter into such a couenant with the Deuill. VII.  
That some there are which onely make a secret league with  
Satan, and who these be. VIII. That there are such as be called  
good Witches, and how they may be knowne to be Witches. IX.  
That none ought to goe to these kind of mitches for helpe. X.  
That many yet nenerthesse runne vnto them and their reasons,  
which are answered. XI. That there are bad Witches, and here of  
their common practice, of their Familiars, how they come by  
them, and how many things must concurre, before any can be  
bewitched.

### Page 14

XII. Of the signes to know whether one be bewitched. XIII. What  
be the Witches watchwords, and their deeds which they doe;  
both being as signes to their Familiars to set them on worke.  
XIIII. Who they bee that are most subiect to be hurt by Witches,  
and what the remedies be against them. XV. Of the meanes  
which diuers vse to help themselues, when they suspect  
themselues to bee bewitched. XVI. That witches may bee  
discovered, albeit there be heerein many difficulties, and what be  
the causes thereof. XVII. Of the great presumptions of the  
practice of Witchcraft, for which the suspected may be brought  
before authority, and examined. XVIII. What the maine point is,  
by which the suspected may bee certainly conuicted of

### Page 15

Witchery, with the euident proofes thereof. XIX. The manner of  
examining the suspected, thereby to bring him or her to confesse  
the crime. XX. That all Witches are condemned by holy Writte,

with the seuerall names therein expressed, and so of their seuerall sorts mentioned in Scripture. XXI. That euery Witch ought to die, the imagined good, as well as the bad. XXII. That the rude carriage of people against euen the bad sorts of Witches, when they bee vnder the power of Authoritie, ought to be reformed. XXIII. In the end is added how Satan in and by his Witches striueth to imitate God in many particulars, the consideration whereof will cleare the Readers vnderstanding in many things related betweene the Deuill and the Witches, grounded vpon this his

## Page 16

damnable imitation, to prouoke the Lord to wrath, and to dishoner his name.

## Book 1

## Page 17

A GVIDE TO GRAND. IVERY MEN. The first Booke. CHAP. I. Godshand is first to bee considered in all crosses, whatsoeuer the meanes be, and whssoeuer the instruments: for he ruleth ouer all. G1 Man is vnder the authority of his Maker, who seeth all his wayes and his wandring bypaths, -notes- G1 Gods kand in all afflictions and crosses.

## Page 18

and to recall him, layes his chastisements vpon him: for afflictions come not out of the dust, Iob. 5. 6. Neither happen they by chance as the Priests of the Philistims once spake, 1. Sam. 6 9. but the euill of punishment is from the Lord, Amos 3. 6. The Lord smote all the first borne both of man and beast in Egypt, Exo, 21. 29. He smote lehoram, the sonne of lehosaphat, for his turkish cruelty towards his brethren, with an incurable disease, till his bowels fell out, 2. Chron. 21. 18. 19. Nebuchadnezzar, Dan. 4. 31. by the hand of God vpon him, was made brutish, to liue like a beast. G1 And did not Gods Angell smite Herod, causing Wormes to eate him to death? Deuils doe much mischief, but euen by these also doth God worke his will, and these doe nothing without the hand of his -notes- G1 Acts 1223

## Page 19

providence: for, I. G1 These wicked and vncleane spirits, he doth send, as the executioners of his iustice, as he did amongst the

Egyptians, Psal. 78. 49. also betweene Abimelech and the Sichemites, Iudg 9. 23. So he sent an euill spirit vpon Saul to vex him, 1. Sam. 16. 15. and a lying spirit into the mouthes of the false prophets, 1. King. 22. And it is plaine in Saint Marke that the Diuels desired Christ to send the (02) into the herd of Swine, Mar. 5. 12. II.G2 When hee hath sent them, they doe not what list, but proceede so farre onely, as he pleaseth, whether to hurt a mans body, or his children, or his goods: they are strictly limited, and cannot goe beyond their commission, as may be seene in the story of Iob, 1. 12. and 2.6. Yea, though they be not a few, but a very Legion of Deuils, they cannot enter into the Swine of the -notes- G1Diuels doe nothing but by Gods leaue. G2Diuels cannot do what they list.

## Page 20

filthy Gadarenes, without Gods leaue and licence, Matth 8. 31. II I. As they cannot do what they will, so they cannot stay to vex or affrict any, longer then he pleaseth: for he can bind the Deuil by his Angels Rou 201 he can giue man power them, Marke 6.7. and when hee commandeth, they must giue ouer, though neuer so sore against their wills. Luk 4. 35. If hee thus rule ouer Deuils, wee may well thinke that hee hath an hand ouer his instruments, Witches and Sorcerers.G1 He gaue the Magicians and Sorcerers of Egypt, leaue for a while to worke their feates; but when hee pleased, hee restrained them, and then they could doe no more, Exodus 8.19. And did not the Witch Balaam consesse, saying, Though Balak would giue him his house full of gold and siluer, hee could not goe beyond the Word of the - notes- G1Witches can doe nothing but as God permits.

## Page 21

Lord, to doe lesse, or more, Num. 12. 18. although Balok thought otherwise, that Baiaam could blesse and curse whom he listed: But if God doe not curse, a Witches curse is of no force, Num. 23. 8. Elymas was a famous Sorcerer: but how quickly did God confound him by the Ministrie of Paul, and struck him blind, before the Deputie and the people, Act. 13. 11? Neither Diuels, nor Witches, nor wicked men, can doe any thing without the Lords leaue, Genesis 19. 11. and 31. 29. Isa. 37. 29. These things being so, the consideration heereof should teach men: I.G1 To take heed, not to prouoke God to wrath, who is the God of hostes: who hath his Angels in heauen to send out against vs, the powers of all his creatures to punish vs: as the fire to consume vs, as he did Sodom: the waters to dtowne vs, as hee - notes- G1Not by siri to provoke God.

## Page 22

did the Egyptians: the earth to open and swallow vs vp, as it did the Rebell Corah and his company. The wicked of the world can he make to rise vp, and to kill one another, 2. Chr. 20. 23. Yea, hee hath Deuils at command to goe out and torment men, 1. Sam. 16. 15. and he can let them loose to worke for Witches, that they may haue their desires vpon the wicked, to make men alwayes feare and tremble before him. II.G1 Being afflicted, not to curse or blaspheme, as Satan labours to make men doe, and as the wicked will doe; nor to be furiously enraged against suspected instruments, as vaine, dissolute, and irreligious people commonly doe, which desite forthwith to be reuenged on them, as if it were those onely that afflicted them: But first, men ought with all reuerence and feare, to acknowledge, that all that befalleth -notes- G1Beware of impaticncy. Iob 1. 11. and 2. 5. Reu. 16. 11. S ot Dise. of witch. p. 1. 2.

## Page 23

them, to bee Gods hand: yea, though they know, the Deuill and his diuelish instruments, to haue their hands therein.G1 Iob in his trouble said, The Lord giueth, and the Lord taketh away, Iob 1. 12. His terrours, he called them the terrours of God, Chap. 6. 4. and he said, that God scarred him with dreames, and terrified him with visions, Chap. 7. 14. Ioseph in his troubles, yea, in his brethrens vnnaturall dealings, faw the Lord therein, Gen. 45. 5, 7. and said it was not they, but the Lord, that sent him into Egypt. Yea, the Church in her great calamities, though she saw the instruments and felt their wrath, yet shee faith, that God had done these things, Lam. 1. 15 and 2. 1, 7. And this acknowledgement is sometimes in the mouthes of very Witches, confessing, that the cuill befalling them and others, is the very finger of God, Exo. 8. 19. And -notes- G1Acknowledge Gnds band vpon vsin afflictions.

## Page 24

so said Sauls seruants of the euill spirit: That he was sent of the Lord vpon Saul to vexe him, 1. Sam. 16. 15. 2.G1 Therefore to bee patient towards the instruments, as was Dauid towards Shimei, who threw stones at him, railed on him, and cursed him: 2. Sam. 16. 10. He yet held his peace, because hee knew the Lords will was therein, and that he had done it, Psa. 39. 9. We may not be like to lehoram the sonne of Iezabel, who though hee knew, that the Lords hand was vpon him and his people, and also did acknowledge so much, yet was he so impatient to indure the miserie, and so hellishly enraged, as he swore to bee



reuenged vpon Elisha the Prophet, and to take away his life, 2. King. 6. 31, 33. as if he had beene the cause of their calamity.G2 True it is, that euill instrument are to bee punished, and our patience should not hinder -notes- G1Be patient towards the instruments doing vs euill. G2Beware of reuenge in pursute of iustice

## Page 25

nor hold backe the course of Iustice: but this is not to be looked vnto in the first place, nor, the instruments to be pursued with wrath and with a reuengefull spirit, as if they were onely to be blamed, and not men themselues for their sinnes, procuring such euils to themselues. 3.G1 Seeing Gods hand vpon vs (who doth not willingly grieue vs, if wee prouoke him not, Lam. 3. 33. Ier. 25. 6.) this must draw vs to a searching of our waies, Lam. 3. 40. to the acknowledgement of our sinnes, and to confesse God to bee iust: and so humble our selues in fasting and prayer, leauing our ill courses, and labouring to be reformed, and so remoue Gods hand.G2 And afterwards, if there bee euident prooffe and iust cause, then to proceede; Yet with charity, against wicked instruments, seeking to haue them punished, -notes- G1Labour to see our sins, and be reformed. G22. Chr 1. 2. 6 c

## Page 26

for their amendment. This is Religion: this is Christianlike: thus ought the afflicted to behaue themselues, and not sweare and stare, curse and rage, against such as they suspect to harme them, seeking to bee reuenged of them, plotting their deaths, and reioycing that they haue their wills, and so thinke all to bee well: though their owne wayes be wicked, going on still without reformation, euen to the pit.G1 And as the afflicted should be humbled vnder Gods hand, so the beholders looking on their afflictions, should not sit down to censure them, because they suffer such things; as Iobs friends did him; but should learne Christs lesson, thereby to see their owne danger, and know, that except they repent, they may likewise bee so tormented, and perish, Luke 13. 3.5. -notes- G1What to do when we see others afflicted.

## Page 27

CHAP. 2. Strange diseases may happen either to man or beast, and the same originally from some naturall cause, and neither effected by Diuels, nor yet proceede from Witches. It is the generall madnesse of people to ascribe vnto Witchcraft, whatsoeuer falleth out vnknowne, or strange to vulgar sence. I

will heere therefore write downe the particular instances of strange and wonderfull diseases set downe by a learned a Physicion; in all which is a deceiuing apparance, comming neere to the similitude of bewitching, in ordinary and common apprehensions which cannot discerne of diseases, nor the true causes thereof. I will here write them out, as I find them in his discourse, yet a little more distinctly, -notes- aD. Cotta in his discourse of Emperuks. and chap. 3. of witchcraft. Instances of Brange discases; and no worke of witchcraft.

## Page 28

for common capacities.G1 In one kind of disease (hee calleth it Catalepsis or Catoche) the whole body is as it were in a minute suddainely taken in the midst of some ordinary gesture or action (whether sitting, standing, writing, or looking vp to the heauens, as b another Physicion speaketh) and therein is continued some space together, as if frozen, generally starke and stiffe, in all parts, without sence or motion; yet with the eyes open and breathing freely, as if the party were a liming image. What common conceit beholding this (as it befell to a child of one Master Bakers of Couentry, who was thus afflicted,) but would thinke there were Witchcraft here practized? G2 In another disease, (as in the Apoplexia, or in morbo attonito, as hee speaketh) the sicke are -notes- G1Catalepsis. bD. Mason in his stact. of Plis part 1.c. 12. Sect 11. sol. 136. G2Apoplexia.

## Page 29

also suddenly taken and surprized with a senselesse trance and generall astonishment, or sideration and benumbing of all the limbes, voide of all sense and mouing, many houres together, only the breath striueth against the danger of suffocation, and still the pulse beateth. G1 In another, the sicke are swiftly surprized with so profound and deadly a sleepe, as no call, nor cry, nor noyse, no stimulation can in many houres awake and raise them. So was one Master Rosin of Nothampton taken for the space of two dayes, and two nights. Iulius the 2. Pope of that name, was thus afflicted, and Ioannes Scotus (as c another writeth) lying, by this sicknesse, as dead, was buried before he was dead.G2 In another (by Galen (saith hee) called Coma vigilans) the sicke are doubtfully held, in -notes- G1The Carum. cBodin. in Dæmonomania, lib. 2. c. 6. G2Coma vigilans.

## Page 30

some part waking, in another part sleeping: in some respects, manners and parts, expressing wakefull motions; sense, speech,

right apprehension, memorie and imagination: but in other respects, parts and manners, as asleepe, voide of the liberty and vse of sense, motion, or any other facultie.G1 Now contrary to these former, he maketh mention of diuers others, as of the falling sicknesse, and of diuers kindes of conuulsions: In these diseases, 1. Some will bite their tongues, and flesh. 2. Some make fearefull and frightfull outcries and shreekings. 3. Some are violently tossed and tumbled from one place to another. 4. Some froth, gnash with their teeth, with their faces deformed, and drawne awry. -notes- G1Strange effects of violent diseases.

## Page 31

5. Some haue all parts pestered, and writhen into ougly shapes: as their heads forward, their faces backward, eyes rolling, inordinately twinkling, the mouth distorted into diuers formes, grinning, mowing, gaping wide, or close shut. 6. Some haue their limbes, and diuers members suddainely with violence snatched vp and carryed aloft, and by their owne weight suffered to fall againe. 7. Some haue an inordinate leaping, and hopping of the flesh, through euery member of the body, as if some liuing thing were there.G1 And as the bodie is metamorphosed into such strange shapes, so in some diseases (saith hee) is the minde strangely transported into visions and apparitions: so as sometimes they will complaine of Witches and Deuils, broadly describing -notes- G1Note this. The minde treubled with apparitions, and yet not the parly bewitched.

## Page 32

the shapes and gestures of such as are comming towards them. G1 One example amongst many other, he bringeth of a Gentlemans daughter in Warwickshire, his patient afflicted in an vnknowne manner, and strange to her parents, neighbours, and to some Phisicians also. 1. Shee had a vehement shaking, and violent casting forward of her head euery day at a set time, in a much marueiled at fashion, and with a lowde and shrill inarticulate found of two sillables lpha, lpha. 2. Shee had diuers tortures of her mouth and face, with staring and rowling her eyes, sprawling and tumbling vpon the ground, grating and gnashing of her teeth. 3. Sometimes shee fell into a deadly trance, therein continuing the space of a day, representing the shape and image -notes- G1Am example of a strange affliction, and no bewitching.

## Page 33

of death, without all sense and motion, sauing breathing and her pulse, neither was shee moued with pinching, or the like. 4. When shee came out of the same, shee would, as if fearesully affrighted, cast her eyes, looking backward, then on either side, and ouer her head, as seeing something, and then her eyes would be staring open, and her mouth gaping wide, with her hands and armes strongly stretched out aboue her head, with a generall starknesse and stisfenesse. 5. When shee was out of her fits and seemed to sleepe and slumber, then her imagination ledde her hands to diuers actions and motions, arguing folly, and defect of reason, with her hands onely feeling (without the helpe of any other sense) she would dresse and attire the heads of such women, as were by her: so strong was her imagination

#### Page 34

to leade her feeling. These and other particulars are mentioned; yet the causes naturall, and naturall meanes were vsed by him, and at length by the benefit of the Baths shee was cured.G1 Another story he records of a poore boy of Pichley in Northamptonshire, who was suddenly surprized with a vehement conuulsion, drawing his head and heeles violently backward, carrying his whole body into a roundnesse, tumbling vp and downe, with much paine and inward groaning. The parents held him bewitched, and therefore sent for a wife woman, who played her witchery trickes, but could doe nothing. The Doctor shewed the naturall cause to be Worms, which in some time after, the Boy did void and was perfectly well. In another book of his, called The try all of Witchcraft. chap. 2. -notes- G1In the same booke, c. 9. An other instance.

#### Page 35

pag. 15, 16, 17. he maketh mention of diuers sorts of persons tormented with diseases, with their terrible accidents and afflictions to the body, both of men, women and children, the reason whereof could not bee discerned till after death: but their bodies being opened, the reasons in nature, were very euident in sight.G1 Amongst the rest, one story hee relates, to shew the pestilent euill of seeking to a White Witch and Wizard, of a Gentlewoman strangely afflicted, with variety of strange tormenting diseases together; and being almost cured, it was by a Wizard whispered, and thereupon belceued, that shee was meerely bewitched: which supposed Witches were thereupon attached, accused, arraigned, found guilty and executed; and yet (faith he) in true reason, and iudicious discerning, it is as cleere, -notes- G1Of the euill which bappened in seeking to a Witch.

## Page 36

as the brightest day, that no accident befalling her, was other then naturall. An accursed crediting then of a Wizard, vniustly occasioned the taking away of the liues of these so suspected; But thogh the diseases ceased for some sixe yeeres, yet some of her fits returned againe in the seuenth yeere following, and continued longer vpon her, then the other; and now if they will beleeeue a Wizard againe, they must goe and conceit other Witches, and hang them too. G1 But now to leaue diseases, it is good to obserue the force of Fancy and Feare, whereby may bee found Witches. But where? only in a foolish sconce (as he speaketh.) And to shew this, hee instanceth the force thereof in two women going to a Physicion, one after another. G2 To the one hee said, shee was like to bee vexed with the Sciatica, where of he saw the ap -notes- G1Of the force of Fancy. In his book against Empericks, c. 8. G2Instances in two women.

## Page 37

parant signes, which shee affirmed neuer to haue had the motion of in all her life: now the same night returning home, shee was painefully and grievously afflicted with it. To the other, comming some two or three dayes after, besides the paine she made knowne, hee by signes told her of the Crampe, which she before sensibly neuer had felt, yet that night also it came to her. Now the first party knowing how it hapned to her selfe, and hearing the like of her neighbour, presently concluded, that shee surely was bewitched by the Physicion. But after her husband, (an vnderstanding man) to satisfic his wiues minde being impatient during her paines) had gone and returned from the Physicion, shee was altered in her opinion, and then prayed her husband to go once more to aske him forgiuenesse,

## Page 38

and ifhee so would, then should shee be well: and indeed so her imagination wrought, that at her husbands returne, shee met him at the doore, and told him that shee was well. G1 How did a lusty young man at the Afsises presently faint in reading a conference of two spirits, whilst the suspected Witch was at the Barre, meerely vpon feare to be in danger to be bewitched, as was euident by his words, saying, O thou Rogue, wilt thou be witch me too? Feare and imagination make many Witches among countrey people, being superstitiously addicted, and led with foolish obseruations, and imaginaric signes of good and bad lucke. Therefore seeing there may bee such naturall causes truely alledged for those things, which seemed to bee inflicted by

Satan, and the prouocation of Witches: -notes- G1Ayongman at Tanton Assises.

#### Page 39

I.G1 Let such as suspect them selues to bee bewitched, consider whether the cause of their vexation be not naturall, and enquire not of a diuellish Wizard, but of learned and iudicious Physicians to know their disease, lest they suspect their neighbours vniustly, and for a inst punishment, God giue them ouer into the hands of those that they doe feare.G2 So likewise should they in the losse of their cattell, looke to the naturall causes of their death: for a beast and horse may die suddenly, and not be bewitched: as an horse of one Master Dorington in Huntingtonshire, suddenly falling downe dead, was opened, there was found in his heart a strange worme round together like a Toade, but being spred, had 50. branches, and was seuentene inches long. II.G3 The Gentlemen of the Grand-Iury, in case of Witchcraft, -notes- G1What they are to doe, which suspect themselues to be bewitched. G2Howes chron. sol. 19. G3What the the Grand Iury should do.

#### Page 40

when complaints are made; should, 1. Be inquisitiue of the grounds leading the Complainant, why hee thinketh himselfe, or any of his, to be bewitched? whether it bee not rather from his owne feare, then from any other cause? or whether the affliction be not from some naturall cause? 2. To enquire whether hee hath taken aduice of some learned Physicians, and hath also vsed their best helpes, for remedie, before they enter into consideration of the practices of Witcherie: because vnlesse the Witchcraft be very cleere, they may bee much mistaken; and better it were, till the truth appeare, to write an Ignoramus, then vpon oath to set down Billa vera, and so thrust an intricate case vpon a Iury of simple men, who proceed too often vpon relations of meere presutnptions, and these sometimes very weake

#### Page 41

ones too, to take away mens liues.G1 It is vndoubtedly true, that there is a very great, and also a deceiueable likenesse, betweene some diseases naturall, and those that bee really and truely supernaturall comming by the Diuell and Witchery, and therefore need the iudgement of some skilfull Physician to help to discerne, and to make a cleere difference betweene the one and the other, that men may proceed iudiciously, and so rightly with comfort of conscience, that they be not guilty of bloud. G2 Sometimes with

a naturall disease hatan may also intermix his supernaturall worke, to hide his, and the Witches practices, vnder such naturall diseases, when they at one time worke together This requireth great vnderstanding. to make a true decision, and right distinction of one from the other, by reason -notes- G1Naturall diseases may seeme supernaturall. G2Satan may work with a naturall disease.

## Page 42

of the illusion (as one saith) of their deceiueable likenesses. But though to the simple, the likenesse betweene both may seeme one and the same, yet the truth is, the Diuell cannot so mixe his worke with a naturall disease, but the same may be detected in the manifest oddes, and that in two things very cleerly, as I haue read out of a learned Physician.G1 I.G2 By the Symptomes and effects, which shew themselues beyond the nature of the disease. The naturall disease, with the true causes, and proper effects being first knowne, the other effects must needs be from the secret working of some supernaturall power.G3 As for example in a Conuulsion (with which a Noble young man was extraordinarily for a long time tormented) according to the ordinarie causes thereof in nature, it bercaueth the Patient of motion: -notes- G1See Delrio in Disq. mag.lib.6. cap.2.Sec. 2.q.3. pag.967. G2How to discerne Satans supernaturall worke from the naturall disease. G3An example. Fernel.hb. 2.cap.16. de abditis rerum causis.

## Page 43

for his limbes are starke and stiffe: also it depriueth him of sense and vnderstanding. Therefore in a Conuulsion to haue (as the young man had) an incredible swiftnesse of motion, and withall vnderstanding and sense perfect, it must needs bee supernaturall. II.G1 By naturall remedies discreetly and fitly applyed according to Art: for there are two wayes by these, to detect the finger of Satan. I. When these naturall meanes do lose their manifestly knowne nature, and certainly approoued vse and operation alwayes in their due application to the disease, whereto they properly belong. 2. Withall, when the vse of these remedies doe produce effects cleane contrary to their proper and naturall operation: as when one laboureth of a vehement burning thirst, and shall -notes- G1How to detect Satan in naturall remedics vsed.

## Page 44



receiue some moist and cooling thing to allay the heat, the same shall not onely lose his nature, but also cause a greater thirst immediately, and withall the hard closing vp the mouth therupon. This must needs be supernaturall. This second is to bee added to the former, because me. dicines may, for want of Gods blessing, lose their operation, and because that God will perhaps haue sometimes the disease to be incurable.

#### Page 45

CHAP. 3. The supposed to be bewitched and tormented by the Diuell, may be a very counterfeit. There may bee neither any naturall disease, nor any supernaturall worke of the Diuell in the seemingly afflicted party: but a meere counterfeiting of actions, motions, passions, distortions, preturbations, aiotations, writhings, tumblings, to ssings, wallowings, foamings, alteration of speech and voice, with gaftly siaring with the eyes: trances and relation of visions afterwards.G1 For there is nothing almost in things of this nature so really true, but some can so liuely refemble the same, as the spectators shal iudge the partie to bee so indeed, as they seeme to be in outward apparance. There was one Marwood, a -notes- G1What it is that a Counterfeit may do.

#### Page 46

confederate with Weston, Dibdale, and other Popish Priests, who did so cunningly act his part, in trembling, foaming, and raging, when hee was touched with Campions girdle, forsooth, as made the gull'd lookers on to weepe, iu beholding the cogging and iuggling companion in such a seeming miserable plight.G1 The like I saw of a lewd girle at Wells; who to be reuenged of a poore Woman, which had iustly complained against her to her mistresse, counterfeited to bee bewitched by her, and so plaide her part, as shee made many to wonder, and some to weepe, as if shee had been possessed.G2 The Boy of Bilson his counterfeiting discovered, is notorious throughout the land; which Boy seemed to bee bewitched, and cryed out of a woman to haue bewitched him and when she was brought in very secretly, -notes- G1See the Declaration of popish imposture. Examples of counterfeits. G2The Boy of Bilson a counterfeit

#### Page 47

hee could discernit. He had strange fits, and seemed therein deafe and dumbe: hee could writhe his mouth aside, roule his eyes, as nothing but the white would appeare, and his head shake as one distracted. Hee vsually would cast vp his meate, vomit pinnes, ragges, straw, wrest and turne his head backward,



grate with his teeth, gape hideously with his mouth, cling and draw in his belly and guts; groane and mourne pittiously; tell of the apparition of a spirit after his fits, seeming like a blacke-bird. He made water like inke sometimes, which some tried, and wrote with it. At the mentioning of the beginning of Saint Iobns Gospell: In the beginning was the Word, C and c. he would fall into his fits, as if he could not indure to heare these words: He became with fasting very weake, and his limbes by induring extremities, were benumbed.

#### Page 48

And to conclude, so resolved was hee to beare out his counterfeiting, as when hee was pinched often with fingers, pricked with needles, tickled on the sides, and once whipped with a rod (being but thirteene yeeres olde) he could not be discerned by either shrinking, or shrieking, to bewray the least passion or feeling. And yet was hee discovered to be a counterfeit, and openly confessed the same, and how he came to learne these trickes, and by whom, and wherefore. At the Assises hee cryed God mercy, craued pardon of the poore Woman; and lastly prayed the whole Country to admit of his hearty confession and satisfaction. To this may be added another example deliuered by Master Scot, in his discourie of Witchcraft, booke 7 chap 1. and 2. G1 The story is of one Mildred, a Bastard -notes- G1 An other example a counterseit

#### Page 49

of one Alice Norrington, seruant to one William Spooner of Westwell in Kent, Anno 1574. She feigned the voice of a Diuell within her, distinct fró her owne voice. This counterfeit Diuell made answer to a great number of questions propounded by Ministers: He named one old Woman for a Witch, one old, Alice, who kept him twenty yeeres, in two bottles, one the backside of her house, and elsewhere, and that he came in the likenesse of two birds, and was called Partener, and that at her instigation hee had killed three, and named who they were, with many other things: Of all which, there were many witnesses, the names set down by Master Scot, and yet all this was counterfeited, and found out by one Master Wotton, and one Master Darrel, Instices, shee confessed her counterfeiting, and for the same receiued due punishment.

#### Page 50

In this strange counterfeiting, it may yet verily be thought, that Satan might therein helpe him and her to play so cunningly this

part as they did: for Satan is euer ready to further wickednesse, especially tending to the shedding of bloud, and to further Popish Idolatry, which the Boy of Bilson was enticed to doe, and the Popish Priests sought for to establish in exorcising the Boy, and professing to dispossesse him of three Diuels, if his parents would turne, forsooth, Catholiques. G1 Did not our late King Iames, by his wisdom, learning and experience, discover diuers counterfeites? G2 Of jugglers, and their quicke conueyances; as also of Tumblers dexteritie, agilitie and viuacitie of spirit, what they can doe euen to worke admiration; as also of seining a voice and hollow spenking, euen to deceiue the -notes- G1 Satan may helpe counterfeites. G2 Jugglers. Tumblers.

## Page 51

sharpest apprehension: Let such as please reade Peter de Loier de spectris, translated by Zacharie Iones, cap. 8. Of a counterfeit Demoniacke, one for many is Martha Brosier, a French woman, of whom a large discourse is written by the Physicians of Paris, to the King of France. G1 This young woman of some two and twenty yeeres of age, had many Spectators, Bishops, Abbats, Ecclesiasticall persons, Diuines, Religious men, Counsellors of State, Aduocates, Gentlemen, Ladies and Gentle women, with many learned Physicians, mentioned in the discourse. Shee would fetch her breath very short, put her tongue out very farre, gnash with her teeth, writhe her mouth, as if shee had a conuulsion, roll and turne her eyes, disfigure her face, with diuers foule vnseemely and deformed -notes- G1 Counterfeit Demoniacks. Alartha B. Osier.

## Page 52

lookes, seeme now and then to be vexed and tormented with many different and furious motions of all the visible parts of her body. There was a rumbling noise, like the spleene vnder her short ribs, on the left side, and her flanke she would shake as a panting horse after a violent race; often she would vtter a roaring voice, when some read these words; Verbum caro factum est, and homo factus est: then with all her strength she would play her gambols: sometimes lying vpon her backe, she would as it were skip, and at foure or fiue such lifts, shee would remooue her selfe a great way, as once from an Altar, to the doore of a great Chappel, to the astonishment of the beholders, as if a very diuell had carried her: And though her motions were violent and sudden, yet there seemed no change of pulse, breath, or colour. In her fits she would

## Page 53

indure without shew of paine, the deep pricking of pinnes in her hands, and necke, and hardly any signe of bloud. And yet for all these things, after diuers moneths shee was wifely difcouered to bee a lewd counterfeit, and so adiudged by the Parliament, and that iudgement maintained for found by the learned Physicians of Paris, as is to bee seene in the published discourse, wherein they giue reasons of these her practices.G1 And whereas it was reported that she spake in her belly and brest, when her mouth and lips were shut, they shew, that it is no argument to proue a Diuell to be such an one, and doe bring two instances; one of a woman (as Mildred before mentioned) that could doe so; and another of a Rogue, as they call him, who by this tricke and such other deuices got much money. -notes- G1Instances of such as could speake in the brest or belly, with the mouth close shut and yet not by the diuell.

#### Page 54

G1Now of these counterfeits, some play their parts for gaines, as the last named: some for reuenge, as the Wench at Wels: some to aduance Poperie, as did Marwood: some to please others, which would haue it so, as one Mainie, another companion with Wecton and Dibdale, did in feigning his trances, though hee was indeed no counterfeit in his disease (called hysterica passto) but his trances hee confessed to be feined: some of a pleasure they take to gull spectators, and to bee had in admiration, when they perceiue their feates, and deuised tricks doe get credit, and by relation to bee made much more then they be, as did the many false reports which went of the aforesaid Martha, that she was lift vp into the ayre, and that shee spake Greeke and Latine, and other things, which was nothing so. G2 For when people come to -notes- G1Why the counterfeits doe play their pranks. G2In the Declaration of Popish imposture.

#### Page 55

see such supposed to bee possessed by a Diuell, or Diuels; some are filled with fancy-full imaginations, some are possessed with feare; so, as they at first time on a sudden, thinke they heare and see more then they doe, and so make very strange relations without truth, if they take not time and come againe, and againe, to see and consider with iudgement, and with mature deliberation such deceiueable resemblances.G1 Therefore heere the Gentlemen of the Grand-lury, before they write Billa vera, are with all serious attention to looke vpon the seeming bewitched, and to ponder all the circumstances, lest they bee deceiued by a counterfeit: for such a one, without very wary circumspection, may soone bee taken for one indeed bewitched,

and that vpon these grounds: 1. Through mens sudden -notes- G1How it happens that beholders doe make such vntrue relations.

#### Page 56

beholding such vnaccustomed strange feates, as these counterfeits can act. G1 2. By their simple apprehension of the outward apparances of things, nor imagining that therein is deceit. 3. He vpon their easie beliefe, to take it as they see, and imagine also to be, without diligent search to diue farther into the deceit. 4. By the relation of that, that they haue seene and heard, with not a few additions of their owne mistake, setting all out with words of wonderment, to allure others to their vaine beliefe. 5. Lastly, by the credulousnesse of too too many, receiuing these reports as true, and ouer-confidently auerring them so to bee: to the settling of mens opinions, that those shewes are indeede substances, and that the partie, or parties are bewitched, without all peraduenture. -notes- G1Thy counterfeits are indged to be bewitched.

#### Page 57

Therefore let the wise Iury heere make diligent inquirie, 1.G1 After the wisdom and discretion of the witnesses, whether they can discerne well betweene reall and counterfeit acts; and how they so discerne the same. 2. What sufficient triall hath been made of the supposed bewitched, as also, by whom, and how long. 3. And to these let them adde, for still better satisfaction, their owne endeuour, to discouer the iuggling tricks.G2 But here it may bee demanded, How Counterfeits may bee discovered? G3 To answer to this, wee must consider, first, what a Counterfeit is, and secondly, what it is that hee endeuours to counterfeit. 1.G4 A Counterfeite is not that truely, which hee pretendeth to bee, but onely a shadow thereof, -notes- G1What the jury is to inquire of in this case of counterfeiting. G2Quest. G3Answ. G4What a counter saith is.

#### Page 58

in a most cunning manner, resembling it, that by the likenesse hee may deceiue others, to further his owne intended ends therein: so that in the resemblance and apparant shewes lyeth the deceite. To this, the spe. ctatours must diligently: take heede, obserue warily, set themselues downe to examine them afterwards, and to be carefull not to credit any thing at first view. A Counterfeite. is not restrained by the power of that which hee or shee laboureth to shadow out, whether a thing naturall,

or supernaturall; which in one, not a Counterfeit, haue a power ouer him or her, in whom, or on whom they bee; so as they cannot shew them at their owne pleasure, but when the naturall, or supernaturall power worketh: but the Counterfeite is his owne, to doe his tricks when hee pleaseth, for his best aduantage.

## Page 59

Therefore the iudicious Spectatours are to weigh seriously the occasion of entring into the fits, with all circumstances, before whom, at what time, in what place, who those be which are about him or her, what both the party and they doe before, in the time of the fit, and after: and withall, to obserue the manner how the partie entreth, continueth, and endeth the fits: that out of either some, or out of all these, his or her fraud may bee discovered, as vndoubtedly it may in conuenient time, though not on a suddaine, nor in the concourse of an ignorant, wondring, talking, and amazed multitude, necessarily to be remooued, in trying a cunning Counterfeite. G1 II.G2 Hauing thus considered the first thing for the discoverie, the next is, to know what hee goeth about to counterfeite, not professedly, as Stage-Players -notes- G1How to discover, and what to obserue in a counterseit. G2what it is that such do counterseit.

## Page 60

do, the actions, manners, conditions, places, and states of men; but one of these two, either the naturall (but violent) diseases, or supernaturall workes of the Deuill. G1 If hee or shee counterfeite naturall diseases, as the Apoplexie, the Epilepsie, the Convulsion, the Frensie, Histerica passio, the Soffocation of the Matrix, or the Mother, the motion of Trembling and Panting, the Crampe and Stifnesse, or the diseases mingled; of these, the learned, iudicious and experienced Physicians must bee the, men to discover him or. her so counterfeiting. G2 But in absence of these, for the present, if any bee otherwise learned, and haue bookes, let him or them, I. Consider the nature of any difease, and the accidents there of, which is to haue their times of beginning, of increasing of full -notes- G1Naturall diseases. G2How to discover one that soth Counterfeit naturall diseases. The nature of the disease.

## Page 61

force, and so of declination. Now this being so, the nature of naturall diseases and accidents thereof, as Physicians doe teach: enquiry must bee made, whether they beganne by little and

little, increasing in time to full force; or that at the first, when they seemed to take beginning, they at once then mounted to the utmost extremity; and do likewise cease all in a moment: then the disease and accidents thereof, are either counterfeit, or supernaturall, as were the Boyles on the Egyptians, and blaynes suddenly breaking out, as did the fore boyles on Iobs body, and were not naturall. G1 II.G2 Consider the signs, and to what speciall disease those signs may be resembled: and if any man haue such bookes, as doe describe the nature of such diseases, let them looke thereinto, and compare them together, to see the odds and differences -notes- G1Exod.9. Iob I.7. G2The sign and whereto to resemble them.

## Page 62

betweene them. III.G1 Consider how that naturall diseases and motions there. of, especially violent, (which these undertake to counterfeit) leaue the bodies weakened, the visage pale, the breath panting, the pulse changed, the spirits infeeble, with such other effects, as violent diseases, from naturall cause doe produce, and leaue as true testimonies of the truth thereof. If therefore after the violent signs, the parties be strong, can walke about, talke with merry company, toss the pot, whiffe the Tobacco pipe and such like; the disease, if it bee not supernaturall, it is counterfeit; for it is not naturall. G2 But before I leaue this; one thing more must be noted, that euen a Counterfeite may haue some naturall disease vpon him or her, and make aduantage thereof, adding their owne iuggling tricks thereto. As Mahomet -notes- G1Effects of the disease. G2A counterfeit may braise a naturall disease vpon-him.

## Page 63

the Turkish false prophet made benefit of the sallow sicknesse, with which disease hee was afflicted. So some with melancholy affected, may become pale and meager, and being subtil in their inuention, will thereof make vse to play their pranks. The man Mainie before named, had the Hysterica passio, and added thereto counterfeit trances. Care therefore must be had, to difference the counterfeiting, from that which is naturall, which requireth judgement. And therefore, albeit I haue set downe these, as some helpe, where the Physician cannot bee had, to informe the Gentlemen of the Iewry; yet if it be possible, let them vse the learned mens helpe and aduice in those things. And thus much for the discovering of a counterfeit in naturall diseases. But now if he or shee counterfeit Diabolically practices of

## Page 64

persons bewitched and possessed; then are the Gentlemen to acquaint themselves with the true signes of such as be possessed, so to discover the dissembler; and according as I find in holy Scripture, they be these: G1 I. G2 An extraordinary strength, accompanied with exceeding fiercenesse to bee able to pull chaines in sunder, and to breake fetters in pieces, to cut themselves with stones, to teare off their cloathes, and to goe naked; to runne into solitary and hideous places, and not to bee tamed: Here is a Deuill, Mark. 5. 4,5. Luk 8. 29. II. G3 When one is suddenly taken vp, and throwne with violence among and in the midst of a company, and not bee hurt, Luk. 4. 35. III. G4 When one is Lunaticke, taken often and cast into the fire, or water to bee destroyed, Math. 17. 15. Mar. 19. 22. -notes- G1 How to detect a counterfeiter of diabollicall and supernaturall tricks. G2 Extraordinary strength. G3 Throwne with violence. G4 Lunaticke.

## Page 65

IV. G1 When one walloweth, foameth, gnasheth with his teeth, is rent and throwne to and fro, and withall pineth away in body. as in Mar. 9. 18, 20. and that for a very long time, to be so tormented. V. G2 When sight, hearing, and speech, is taken from one strangely, as in Math. 12. 22. Mar. 9. 25. VI. G3 When one is violently tormented, the spirit bruising the partie, making him or her, with tearings to foame againe, and suddenly to crie out, Luk. 9. 39. VII. G4 When one speaketh, in his or her fits, in an extraordinary manner, not after their owne naturall or ordinary course of vnderstanding (as did Saul, I. Sam. 18. 10.) speaking such truths, as possible they by no naturall apprehension, or by instruction, could attaine vnto, as did diuers possessed, concerning -notes- G1 Wallow, foames, and c. G2 Dease. Dumb. G3 Tormented violently. G4 Speake in strange manner.

## Page 66

Christ, who, they said, was the holy one of God, Mar. 1. 24. The Son of God, Mar. 3. 11. The Sonne of the most high God, Mar. 5. 7. and as the Pythonisse said of Paul and Sylar, These are the servants of the euerliuing god, and teach vnto you the way of Saluation, Acts 16. This knowledge they had not by naturall reason: for flesh and blood reuealed it not, Mat. 16. Neither did they learne it of men: for the Iewish Teachers opposed these truths, Math. 27. 43. and 26. 64. It was then the Deuill in them, that knew him, who made them so speake. Mar. 1. 34. G1 We may reade in learned relations, of such, as in their sits, would speake strange languages. Fernelius, an vndoubted testimonie, mentioneth, how hee saw an ignorant and franticke boy, and heard him in his madnesse to speake Greeke. Melanchton saith,



that hee saw -notes- G1Vnlearned to speake Greeke and Latine. Lib. de abd. rerum causis, c. 16. Bodin. de Dæmono. 1. 3. 0. 6.

#### Page 67

a Demoniacke woman in Saxony, who could neither write nor reade, and yet spake both Greek and Latine. VIII. When one diuineth, as the Pythonisse did, Act. 16. and foretelleth to such as come to demand questions of things to come, or doeth reueale hidden things. As Sleiden in his Commentary telleth of Anabaptisticall Maides, when some hid their monies, they would tell where they hid the same. IX.G1 When holy means is vsed, as Christ did by his Word and power, the (02) the party to cry with a lowd voice, to before torne, and at the spirits departing, to be left for dead, in the judgement of the beholders, Mat. I. 26. and 9. 26. Luk. 4. 34. and 15. 42. Thus it fell out with the possessed, recorded in holy Scriptures. Let the practices of Counterfeites be tryed hereby, and also by the signes of those that are bewitched. -notes- G1To be tormented in use of holy meanes.

#### Page 68

Of which (in the next booke and 12. Chapter) hereafter. CHAP. IV. That the Diuell and euill spirits, through Gods permission, may doe much cuill unto the godly for their tryall, and unto the wicked for their punishment, without any association of Witches. It is too common a receiued error, amongst the vulgars, yea, and amongst not a few persons of better capacitie, that if any bee vexed by a spirit, that such are bewitched. G1 But it is a cleere truth, that the Diuell may afflict man or woman, their children and their cattell, without the knowledge, consent or association with any Witch. I. The History of the Euangelists - notes- G1Deuils may worke with out witches.

#### Page 69

accuse the diuell and vnclane spirits, for all the vexations, torments, and tortures which many possessed endured, and not a word of any Witch, to set the Diuell on worke. G1 2.G2 The people which brought the possessed to our Sauour, complained onely of the Diuell, Match. 15. 22. Luke 9. 39. They made no mention of Witches, nor (for any thing wee reade) had any suspition of them. 3.G3 We finde that God hath often sent the Diuell, as the Executioner of his displeasure, without any means of a Witch, as amongst the Egyptians hee sent euill angels, as before I haue shewed out of Psal. 78. 49. betweene Abimelech and the Sichemites, Iudg. 9. 23. So vpon Saul, I. Sam. 16. 15. And so were a Legion sent by Christ into an Herd of Swine, Mar.



5. 12. Thus wee see Diuels sent immediately from God, without any instigation -notes- G1Storie of the Euangelists. G2People complained of Diuels oncly. G3Diuels sent of God.

#### Page 70

of Witches, who are giuen ouer of God into the hands of the Diuell: neither doth God vse them, as his instruments to worke by, as hee doth by Deuils, and other wicked men, in other cases: as hee did by Nabuchadnezzar with his hoste, so by Cyrus, and others, to punish by them, whom he had determined so to deale with. 4.G1 Wercade that the Diuell entred into the Serpent, when there was yet no Witch, Gen. 3. Hee, when God gaue him leaue, entred into the Sabæans, and Caldeans, and stirred them vp to rob Iob of his cattell. Hee burnt his sheepe with fire, blew downe the house vpon all Iobs children, and killed them, and at length tormented Iobs bodie, and affrighted him with visions and dreames, Iob 1. and 2. and 7. 12. and without any setting on by a Witch. -notes- G1Diuels working without witches.

#### Page 71

5.G1 The Scripture telleth vs, that Satan needs no prouoker to set him forward: for the text faith, that he compasseth the world to and fro, Iob I.and goeth vp and downe like a roating Lyon, seeking whom hee may deuoure, I. Pet.5. Hee is ready, (if God giue way) to bee a lying spirit in the mouthes ofc Ahabs prophets to seduce him, I.King.22. and to beguile them. 6. Lastly, the Diuell may take possession of a man or woman, not by the instigation of another; but this may come to passe first by the very parties owne default that is possessed, by inuocating the Diuell, as to say The Diuell take mee, or, Would the Diuell bad me, if a thing bee not so and so: which may bee spoken in so vnhappy a time, as God may giue the Diuell then leaue to enter, of which there haue beene examples. 2. By intermeddling with curious Arts -notes- G1See for what sinnes the Diuell by God's permission seireth upon any. Delrio, 1.3. par.I.qu.7 sect.2.P. 439. Pride, hatred, uncleannesse, persecuting the iust, salling from truth, blasphemy, cursing, unmercifulnesse, and prophane contempt of holy things. See the Theater of Gods iudgement for cursing.

#### Page 72

and so become possessed of a Diuell. 3.G1 Or by buying a Familiar spirit, as a Gentleman did a Ring of another, wherein was, as he was told, a familiar inclosed, of whom hee would know many things. Which Ring bee at length (being displeased

with the spirit for telling him many lyes) one day cast into the fire, vpon which the spirit seazed vpon him, and became his tormentor. A iust plague to such as would conferre, heare and learne of a Diuell.G2 4 By seeking to increase their skill by Satan, as Hermolaus Barbarus did, and as the Chymicke melters, seeking the Philosophers stone, but failing by their Art, haue asked counsell of the Diuell, as Bodinus relateth from an approued witnesse; it is iust with God to let the Diuell possesse some of them. -notes- G1Bodin de Dæmonomania. G2Cited in Roberts his Treatise of witchcraft, p. 33. De Dæmono. l.3.c.3.p.261.

### Page 73

Thus we see, the Diuell may bee the sole Agent, without the fellowship of a Witch. And therefore this point the Gentlemen of the Grand-Iury are to take into their serious consideration: left some be vniustly prosecuted and condemned, when the diuell onely is the deede-doer, as they may see in the many instances before set downe in holy Writ: and may bee read in other Histories.G1 Also if such as bee afflicted, or their friends, would consider with themselues, how that Satan may be the sole worker; it would I. Make Atheisticall hearts to shake off security, and workein them a dread and feare of God, when they shall consider a fiend of Hell, not sent of a Witch, but of God, to bee their tormentor. 2.G2 This would cause them to seeke to God for helpe in the first place, knowing that he -notes- G1What this would work in men, to hold Satan the sole worker. Shake off securitie. G2Seeke to God.

### Page 74

onely, and none but hee can ouer-rule and command Satan, and make him to giue ouer his practices. 3.G1 If there bee any grace in them, it will cause them to use boly meanes, such onely as God alloweth of, as remedies to helpe them, as fasting and prayer, with a searching of their wayes, and the reformation of their lines. 4.G2 In this case they neither can tell how, nor dare to imagine which way to bee reuenged of the Diuell, as the vaine generation of men labour to bee reuenged vpon suspected Witches, for sending the Diuell; vpon which Witches onely they flye with violence, like raging Tygers in heart, thinking so to remoue a Diuell from them, neglecting irreligiously the former sanetified meanes for their comfortable deliuerance. -notes- G1Dseholy meanes. G2Not be reuengefull.

### Page 75

But you will perhaps heere aske, How one may know that Satan is the onely Agent, without the consent of a Witch? G1 I answer. G2 I: If there bee not any suspition at all of a Witch, but onely some apparition of a spirit, as I could giue herein a very rare instance of an afflicted person neere by me. 2. If there be a suspition, yet the same not iust, but an idle, vaine, and foolish suspition, without any good ground, of which idle suspicions, you shall heere in the next Booke. 3. If the suspition be vpon great probabilities, and very strong presumptions, yet vnlesse these doe leade to proue, that the suspected hath made a league and compact with the Diuell: hee worketh not with them; but is the sole Agent: for without this league, hee will not bee an Agent for Witches. How to proue this league: see the second -notes- G1Quest. G2Answ. How to know Satan to be the onely Agent.

## Page 76

booke, chap. 18. 4. If the suspected bee proued a Witch, by making the league, yet for all this, it may bee the Diuell alone, except it can be proued, that the suspected Witch or Witches haue procured Satan to afflict those, for whose cause they are prosecuted. For although they be Witches, yet it will not therefore follow, that euery one afflicted in their bodies, or in their children, or in their seruants, or in their cattell by Satan, are so vexed by the procurement of those Witches, except vpon further prooffe, which must be inquired after; as the prooffe of their falling out, their malice in bitter cursing, their threatnes to be reuenged of them, foretelling of euils to befall them, the ill accidents which happen thereupon presently on a sudden, or in a very short time, of which more

## Page 77

at large in the other Booke, chap. 17. Thus by these may men discerne, whether the Diuell bee the sole Agent or no. Before I end this Chapter, some other Questions may bee propounded touching Spirits or Diuels. Quest. I. G1 What it is the Diuell can doe, if God bee pleased to give him leaue? Answ. G2 To answer to this Question, I will take the Examples in holy Scripture; and so from thence gather the particulars. 1. Genef. 3. I. G3 Wee heere learne, that the Diuell may enter into a dumbe Creature. 2. That he can out of the same vtter a voyce intelligible. 3. That he will offer conference (if any will hearken to him) to deceiue. 4. That hee chooseth the subtillest creature to deceiue by, and the weaker vessell to conferre -notes- G1Quest. I. G2Answ. G3What Diuels can doe. See Delrio de disq. mag. 1.2. q. I C. II. 12. 13. 14. concerning the power of spirits.

## Page 78

with. 5. Hee is powerfull in his perswasions to ouercome. 2 Exo. 7. 11. 22. and 8. 7. with Psal. 78. 49. Hee can deceiue the eyesight, and seeme to change one creature into another, as a Rodde into a Serpent, Water into bloud, and to make, as if Frogges were before vs, and hee can greatly trouble vs. 3. Iudg 9.23. He can set people at odds, to deale treacherously one with another, and to make them rise vp and murther one another, as this story sheweth. 4. I. Sam.16.14. He can trouble and terrifie a man, and can also rap him beyond himselfe to make him prophesie, chap 18.10. as hee did the Sybylles. Hee will so ceto murther, chap. 19.9. 5. Iob 1.and 2.He can stirre vp wicked men to spoile and rob vs, and to kill and murther our seruants, chap. 1. 15, 17. Hee can make fire fall down, as from heauen,

## Page 79

to burne and consume man and beast, chap.1.16.He can raise a winde to blow down our houses ouer our heads, and kill vs, chap.1.19.He can smite our bodies with sore Byles all ouer, chap.2.7. He can scarre vs with dreames, and terrifie vs with visions, Iob 7.14.and 6.4. 6. I. Sam. 28. 12, 14, 19.G1 Hee can counterfeite the resemblance of an holy man, his person and his words, and relate truely things past, and also foretell some things to come, as they shall fall out, as heere, and as often hath beene found true: which he doth, I. By his knowledge of diuine prophecies, and his vnderstanding of the drawing neere of their accomphshment. 2.G2 By his exquisite skil innatural thing, not onely by the generall causes, but the subordinate to them, with the particular operations, what necessarily they must produce. 3. By his diligent obseruation of innumerable -notes- G1How the Diuell can foretell things to come. G2Delrio 1.4. cap.I. qu. 1.2.p. 5 29.

## Page 80

instances, from the worlds beginning, of the periods of Kingdomes, and Families, of the causes of their changes, and ruine, and so conclude by experience of the like to come. 4. By his owne, and his fellow Deuils diligence in all places, whereby they are acquainted with all secret plots, consultations, resolutions, and preparations, which they will relate to others, which know them not, as predictions, which are onely that which they elsewhere see and heare. 5. By his owne perswasions, and working through his suggestions in mens hearts, and his obseruing the effectuall operations thereof, prouoking to bring the same about, and so can foretell what such will doe. Thus hee

could haue told of Caines mutthering of Abel and of Iudas his treason, because he had won them thereunto. 6. By his knowledge of Gods will, to allow him to doe

## Page 81

this or that, as hee did to Iob, to Abimelech and the Sichemites, of which he could haue foretold. Thus can he tell many things, as he did Sanls death, and the Israelites ouerthrow. 7. Matth. 4. 3, 4. Heere hee dares to make an assault vpon any, if thus vpon our Sauour. 2. He can take men and carrie them from placeto place. 3. He can set a glorious representation of these worldly things vnto the eie. 4. He labours for a league, and to bec worshipped. 8. Matth. 9.32. and 12.22. and 15 22. and 17. 15. with Mark. 1. 20. and 5.5, 7. and 7.26. and 9.17 18, 20, 22, 25, 26, and Luk. 4 35. and 7.3, and 8.29, 39. and 11.14. and 13.11, 16. Out of all which places we may obserue, that the Deuill can bereaue one of his wits, and make one lunaticke, deafe, dumbe, and blind, bow the body together, so that one shall not be able to list vp himselfe. He

## Page 82

can enter in, and possesse any really, and make them inuincibly strong, and worke other effects: of all which, before in the latter part of the 3. chapter. 9. Acts 8 9, 10. and 16.16. He can bewitch the people, making them beleeeue, that his works are the great power of God: and can, by the tongue of the possessed, diuine and foretel things, and vtter great praises of the seruants of God. Quest.G1 2. What sorts of persons may the Diuell possesse? Answer.G2 Children, Luke 13. 6. Young solkes, Mark. 7. 26. Men, Marke 5. 2, 1, 23. Women, Luke 13. 16. Matthew 15. 22. yea, such as bee the elect of God. Iob Chapter 1. and 2. Adaughter of A. braham, Luke 13. 11, 16, and Marie Magdalen, Luke 7. 2. Quest.G3 3. How long may people be thus vexed by Satan? -notes- G1Quest. 2. G2Answ. Whom Deuils may possesse. G3Quest. 3.

## Page 83

Answ.G1 For a long time, Luke 8 27. from a child, till one bee growne vp, Mar. 9. 21. euen 18. yeeres, Luke 13. 16. Quest. 4.G2 How many Dinels may be in one at once? Answer.G3 Seuene, Luke 7.2, and more, Luk. 11. 26. yea a whole legion, Mark. 5. 9. Quest. 5.G4 May not a Deuill and a good Angell bee together in one man? Answer.G5 I thinke not; for of good Angels I reade, that they pitch about the godly, Psal. 34. they guide and beare vp the godly, Psal. 34. they guide and beare vp the godly

in their wayes, Psal. 91. and are ministring Spirits, sent forth to minister for thé that be heyres of saluatió, Heb. 1.14. but of entring into them, I reade not. Againe, that a Deuill may bee ventriloquins, I haue heard, and read of, but neuer of a good Angell to bee so. -notes- G1Answ. G2Quest.4. G3Answ. G4Quest. 5. G5Answ. A Deuill and a good Angell cannot be together in one man.

## Page 84

Moreouer, for him to be in a godly man, there is no necessity to pleade for him against a Deuill; he hauing the holy Spirit, and by him the word of God, for instruction and comfort. And to conceite him to be in an vncleane person, a vaine and loose liuer, and one of an vnreformed life, sensuall, voide of the Spirit of grace, to comfort him, is beyond all warrant of holy Scripture. G1 Obiect.G2 But it will be said, that two haue been heand sometimes to speake in one man, one like a Deuill, in a great voyce, and another pleading against him with a small voyce. Answ. What then? 1. May not one. Deuill counterfeit two voices, las well as one man can, very artificially, three or foure, one after another? If they speak at once together, there is two; but it cannot be concluded, that there are two, because of the change of voice, one speaking after -notes- G1Iude 19. G2Obiect.

## Page 85

another.G1 Secondly, If two be supposed, they may bee both Deuils, for all their pleading, as is recorded in a booke intituled, The admirable history of a Magician, where, in one person was a Dialogue betweene Verrin a little Deuill, who spake all after an holy manner, and Belzebub the great Deuill, who spake wickedly, and blasphemously. The one counterfeting the possessed, the other, threatning and terrifying. The pretended good Angell, is the worse Deuill, soothing vp the vaine man in a foolish conceite of Gods great fauour, as hauing an Angel sent for his soules safeguard, as if he were so precious in Gods eyes, to witnesse him to bee his by an Angell, to whom the Lord hath not vouchsafed his Spirit to witnesse his Adoption, in the worke of Regeneration. A very illusion. Question 6.G2 When the Deuill -notes- G1Two Diuels in one speaking dialoguewise. G2Quest.6.

## Page 86

is in one, how he may be cast ont?G1 Not by any power in, or of man: for Satan is the strong Man, in Mat. 12. 29. Mark. 3. 27. whom man cannot bind, or ouermaster.G2 Not by any force of Popish Exercismes, as Romish Priests brag: for we reade of

Priests, yea chiefe Priests, professed Exorcists, adiuring spirits in the name of Iesus, and yet the Damoniack set vpon them and wounded them.G3 Moreouer we may reade, how Romish Exorcists haue vsed their Exorcismes, aboue a yeere together, vpon one person, and neuer the better.G4 Badinus, in his Damonomania, telleth vs of a Deuill, that told them, that he would not come out for any mans sake, but for a Priest called Motanus who was a Magician.G5 So little careth the Diuell for a Priests power in Exorcising. Their words cannot coniure a Diuell; for is they could worke effectually, what neede they set vp so - notes- G1Answ. I. How a Deuill cannot be cast out. G2Answ. 2. G3Io. Bap (14) . Romilian a superiour. G4Ic. Billet in the admirable History of a Magician. G5See the Booke called the Boy of Bilson, against the Romish Exorcists.

## Page 87

many Counterfeites, to pretend to bee possessed, on whom they might shew their imagined power? To which, if any Diuel hath at any time yeelded, it was because hee would, and not for that hee was inforced thereunto, to beguile the superstitious Exorcists and others, relying vpon such meanes.G1 Not by the power of any great Diuell, to force out another, as our Sauour teacheth, Match. 12. 25, 26. Mar. 3. 23, 24. And therefore not by Art Magicke, which beleeuers doe detest, Act. 19.19. as being the Diuels inuention, to which hee may voluntarily yeeld, to vphold the diuellish Art; but by which hee cannot bee forced, because both the Art and the practice is from his owne selfe.G2 Therefore diuels are to be cast out onely by the finger of God, Luke 11, 20. euen by the power of his holy Spirit, Match 12. 28. -notes- G1Answ. 3. G2How to be cast out.

## Page 88

And the meanes to haue this aide of the power of God, is to bee obtained by fasting and prayer, Math. 17. 21. Mar. 9. 29.G1 And this was the onely meanes in the Primitiue Church, and not by Exorcismes, as euen Bodinus a Papist doth witnesse, and citeth the restimony of Austin, Chrysostome, Clement, Sozomenus, and the practices of S. Hilarion, who without the host, without adiuration, without questioning with the Diuell, by only vsing prayer to God, cast out the Diuell. In ancient times the Damoniackes, faith the same Author, were brought into the Congregation, and there publique prayers were made to cast out the Diuell, and such meanes haue preuailed in these our dayes, and warrant we haue from Christ and his ancient Church to vse the same, and not these superstitious, idolatrous, and very



diabolical practices of the Romish Antichriftians. -notes- G1Lib. 3.  
c. 6. de Dæmonomania.

#### Page 89

Quest. 7.G1 Whether the Diuels be willing to depart easily out of; the possessed? Answ.G2 No verily; as appeareth from the plaine euidence of the Scripture, by their crying, whe (02) they were to come out, Act. 8. 7. By tearing the possessed, when they were commanded to come out, Luk. 15. 42. and 4.35. By their petitioning Christ to send them into other creatures, as swine, before they would goe out, Match. 8. 31. By the force of the Word, which saith, that they were cast out. By that place of Luke 9. 39. which saith, that hee hardly departed. Lastly, by the Diuels acknowledging it to be a torment to bee commanded to come out of the man, Luk. 8. 28, 29. If then there be no forcing of him, but by the power of God, through fasting and prayer performed in faith: but that the Diuell goeth out, and leaueth the -notes- G1Quest. 7. G2Answ. Diuels are not willing to depart out of any.

#### Page 90

afflicted willingly: great cause there is to suspect (if there bee no counterfeiting) that the Diuell doth, one way or other, some greater mischiefe, or else intendeth to returne againe, with seuen other worse then himself, and so make the last state of the party worse then the first, Mat. 12. 45.

#### Page 91

CHAP. V. That seeing men, or women, or beasts may be afflicted, from some naturall causes: or that some persons may counterfeite cunningly many things: or that the Deuill may be the sole worker, without consent of a Witch: people are not rashly and in the first place to ascribe the cause to witchcraft.G1 It is an euill too common amongst the ignorant vulgars, amongst the superstitious, the popishly-affected, amongst others of a vaine conuersation, which are protestants at large, neutrals in heart, sensuall, without the power of Religion, and amongst all the generation of vaine people, to thinke presently, when any euill betideth them, that they, or theirs, or their cattell are bewitched, that some man or woman hath brought this euill vpon -notes- G1What sorts of persons are most conceited of being bewitched.

#### Page 92



them. From which irreligious and vncharitable thought, so preiudicial to their soules safety, many reasons may withdraw them. I.G1 The consideration of Gods owne hand, of some natural causes, of some power of Satan, without any Witch, as in the former Chapter is shewed at large. II. An approued truth by long experience, that such as little dreame of Witches, and lightly regard them, are hardly any time or neuer troubled with them: but on the contrarie, such as euer liue in suspition of them, such as feare them, giue to them for feare, and vpon any ill hap are euer dreaming that they are the instruments, and are most plagued by them, which plainely sheweth, that this their suspition, feare, and ascribing their harmes to Witches, doe much displease God, who maketh them to feelee the smart thereof. -notes- G1Reasons to dissuade from such conceits.

### Page 93

III.G1 All doe grant, which haue any knowlege of the power of Witches, that they worke by the Diuell; they curse, banne, threaten: but hee workes the mischief. Therefore keepe off the Diuell, and there is no feare of a Witch. Shee may bid him goe, but that is, if he himself list; or if he please, to satisfie her reuengefull heart, hee must haue leaue from God. For her sending giueth not, not increaseth any power in the Diuell, either to worke his owne, or her malice vpon any. If a mans owne sinnes prouoke not God, if our wayes please him, and that hee hedge vs about, (Iob 1.) wee need feare neither Witch, nor Diuell. But let vs cease to sin, seare God, obey him, and we shal be safe enough. G2 IV. The manifold euils which happen and fall out vpon this so present imaginarie conceit to be bewitched. 1. It withdraweth mens -notes- G1Keep off the Diuell and no feare of a witch. G2what euils doe happen vpon such conceits of being bewitched.

### Page 94

minds from the consideration of Gods hand, so, as they doe not humble themselues before him, as they ought. 2. It maketh them thinke, that though it be a Deuill that afflicteth them, yet that he neither is sent of God (as ill spirits sometimes be) nor that he commeth of his owne malicious disposition against mankinde (when the Scriptures shew the contrarie) but that the Witch onely hath sent him, else had hee not come to torment them. So as heere their thoughts are wholly vpon the Witch, as if he or she were the onely commander and ruler in this action. 3.G1 The Deuill hereupon taketh great aduantage, and worketh mightily vpon such persons, which be so apt to beleeue themselues to be bewitched: For First, hee worketh in them a

slauish feare, to stand more in a we of the creature, then of the Creator. G2 -notes- G1what aduant age the Diuel takes vpon such conceits. G2Feare.

## Page 95

G1Secondly, vpon this feare, if any thing happen amisse, he suggesteth a suspition of this or that party to be a Witch. G2Thirdly, the suspition a little settled, hee then stirreth the man or woman to vtter the suspition of this or that neighbour. G3Fourthly, the Diuell worketh credulity in those neighbors, and withall sets them on worke to second the relation, with opening of their suspicious thoughts of the same partic; and withall, to tell what they haue either heard from others, or obserued from themselues, that may tend to increase the suspition, that such an one is a Witch. G4Fiftly, through this credulitie this relation, and rumouring this suspition, from one tattling Gossip to another, it is taken for granted, that such an one is a Witch, and hath be witched such a man, woman, child, seruant, or beast. - notes- G1Suspitions. G2Tell it. G3Credulitie. G4Vncharitable conclusion.

## Page 96

G1Sixtly, vpon this groweth a generall dislike, with a feare of the said party suspected, so as others vpon any il hap, begin likewise to blame the same party for that ill accident. G2Seuenthly, to make vp the Diuels plotted mischiefe herein; he maketh the party suspicious to marke all the words and deeds of the suspected, and to interpret the worst of them, to gather matter to accuse the same of Witchcraft. And to performe this, the Diuell perswades some to seeke to a Wizzard for helpe and counsell, which hel - hound telleth them, that they are bewitched, that they liue by ill neighbours: and hereupon returning home, they publish it amongst their neighbours, that now without all peradventure, such an one is indeed a Witch, and hath done this and that harme. G3Lastly, hereupon the Diuell - notes- G1Generall dislike. G2Cather matter against the suspected. G3Seeke reuenge.

## Page 97

stirreth vp some more impatient, more fiery and inraged then the rest, to seeke reuenge, to hale the suspected before Authoritie, to procure his or her imprisonment, and at last perhaps, fellow him or her to death, which is that which in all these things the Deuill laboured for. For he is a mur therer, and delighteth in bloodshedding, especially of innocentbloud, as it

may fall out in this case, and (as learned men write) sometimes it doth, vpon onely fallible presumptions. V.G1 And lastly, they may bee drawne from this their rash conceit so sudden, and soon in the minde, by the Scriptures silence, no where ascribing. tortures, paines, vexations, anguish in minde or body, losses of cattell or other goods to Witches; but to Gods hand, Iob 1. 21. Pfal. 39. 9. or to men openly and violently wronging, robbing, spoiling. and killing, as in Iob 1. 15, 17. or to -notes- G1Scripture silence herein.

## Page 98

Diuels, Matth. 15. 22. Luk. 9. 39. but as is said, no where in all the Bible to Witches. Quest.G1 It may heere be demanded, Why the Scriptures donot any where ascribe, (as men do now) bodily harmes vnto Witches, seeing there is such mention of Witches and Witchcraft in many places? Ans.G2 The Scriptures of God doe neuer assigne instruments to bee set on worke by him, which haue not power in themselues to doe what he imployeth them about, whether it be Angel, Diuel, Man or any other creature; nor ascribeth vnto them any deede, which they cannot doe of themselues, without the helpe of some other: But Witches are Satans slaues, who cannot doe those euils, which men accuse them of, but the Diuell doth it for them.G3 Therefore the Scriptures ascribe the Acts to the Diuel as his own, and not vnto Witches (though -notes- G1Quest. G2Answ. scriptures ascribe no such harmes by witches, and why? G3Witches can not doe the euils which they are accused of.

## Page 99

they consent) because they doe them not themselues. II. It is done in speciall wisdom from God, to teach all that bee godly (for whose sakes the Scriptures are penned, and who indeede make them their rule and guide) to ascribe least vnto Witches, or rather nothing at all in this kinde to them, as the multitude do: But to iudge of a Witch as a Witch, and of her actions, as they are in the practices of Witchcraft, distinct from the working of the Diuell, and her or his consent with the Diuell in euils. For so shall Witchcraft bee detested as Witchcraft, as it ought to be; and not onely because of the mischiefes which befall men thereby, as generally men imagine, which yet are the Diuels, and not the Witches practices, as shal in the book following be more fully declared.

## Book 2

## Page 100

A GUIDE TO GRANDIVRY MEN. The second Booke. CHAP. I. That there are Witches. G1 Though some haue gone about to proue that there are no Witches: yet the contrarie, tenent is vndeniably true, that there are Witches. G2 1. From the lawes that God himself hath made against them: 1. Forbidding the practice, of - notes- G1Proofes. G2Gods law.

## Page 101

Witchcraft, and that none amongst his should be Witches, Wizards, Necromancers, and such like, Deut. 18. 10, 11, 12. 2. Forbidding any to go to them, Leuit. 19. and 20. Isaiah 8. 19. 3. His commandement to put Witchesto death, Exo. 22. 18. If there were no Witches, what neede these lawes? II. G1 From the History of the Bible, which nameth to vs certaine Witches, as the Sorcerers of Egypt, Exodus 7. Iannes and Iambres, 2. Tim. 3. 8. Those in Babylon, and Persia, Dan. 2. and 5. 7. Isa. 47. 12. Those amongst the Philistims, Isa. 26. and amongst the Nations driuen out before the Israelites, Deu. 18. 12, 13. So wee reade of other Witches which were: of Balaam, Numb. 22. Ios. 13. 22. of Iezabel, 2. King. 9. 22. of Manasses, 2. Chron. 33. 6. of Simon Magus, Act. 8. 9. and Elymas, Act. 13. 1. 2. It maketh mentiõ; of the practices -notes- G1Diuine historie.

## Page 102

of Witches, Exod. 7. 2. Ch. 33. 6. Isa. 47. 9. Ezek. 21. 21. Hest. 3. 7. Thirdly, it speaketh of some going to them, 1. Sam. 28. 7. and sending to them. Num. 22. 5. Ios. 24. 9. Fourthly, It relateth how some Kings put them to death, 1. Sam. 28. 3, 9. and cut them off, 2 King. 23. 24. All this should be false if there were no Witches. III. G1 From comparisons and similies fetched from Witchcraft by Samuel, 1. Sam. 15. and by Isa. 29. 4. which were absurd, if there were no such thing. IV. G2 From Saint Pauls mentioning Witchcraft amongst the workes of the flesh, Gal. 5. 20. V. G3 From Gods threatning damnation vpon Sorcerers, Reu. 21. 8. VI. G4 Experience of the truth, both amongst our selues and in other Countries. VII. G5 The confession of infinite number of Witches cõdemned and executed. -notes- G1Similies. G2work of the flesh. G3Threats. G4Experience G5Confessions

## Page 103

VIII. G1 The truth of Histories, and many relations of their arraignements, and conuiction. IX. G2 The lawes of nations both Heathen and Christian against them. It is idle to spend time farther in so manifest a truth, therefore hereof, thus much briefly. -notes- G1Humane stories. G2Lames of men.

CHAP. 2. What kind and serts' of persons they bee, which are most apt to become Witches. Witchcraft being, as S.G1 Paul saith, amongst the fruits of the flesh, Gal. 5. 20. one may fall into this sinne, as well as into any other, if God preuent it not.G2 And albeit there bee men-Witches, as Balaam and Clymas; and women-Witches, as the Witch of Endor; and of both these sexes, of all sorts, young, middle and old age; of all which, instances may be giuen: yet of Witches there bee commonly more women then men: this is cuident, I.G3 From Gods publishing his Law against Witches, Exod. 22. 18, in the feminine gender. Prastigiatricemne sinito viuere. II. From Sauls speech, when - notes- G1Man apt to witchcraft. G2Men-Witches. G3Mere women, then men-witches.

hee said, Seeke mee out a woman that hath a Familiar spirit, I. Sam. 28 7. 1. Chr. 10. 13, 14 In naming a woman and not a man, it seemeth that women were more addicted thereunto then men. III. From experience it is found trve here, and in all countries, especially of hurting Witches. IV From Stories. and relations, euen from these in our owne Kingdome: as of the Witches in Lancashire; in one of their meetings, there were of nineteen or twenty assembled, but two or three men. The Witches bewitching the Earle of Rutlands children, were women. Those of Warby were women, and but on man. Women exceed the men, and it may be for these reasons, I.G1 Satan his setting vpon these rather then on men, since his vnhappy onset and preuailing with Eue. -notes- G1The reasons why more women then men witches.

2.G1 Their more credulous nature, and apt to be mis-led and deceiued. 3.G2 For that they are commonly impatient, and more superstitious, and being displeased, more malicious, and so more apt to bitter cursing, and farre more reuengefull, according to their power, then men, and so herein more fit instruments of the Diuell. 4.G3 They are more tonguetipe, and lesse able to hide what they know, from others, and therfore in this respect, are more ready to be teachers of Witchcraft to others, and to leaue it to children, seruants, or to some others, then men. G4 And lastly, because where they thinke they can command, they are more proud in their rule, and more busie in setting such on worke whom they may command, then men. And therefore the

Diuell laboureth most to -notes- G1Credulous. G2Impatient.  
G3Tongueripe G4Proud and busy.

#### Page 107

make them Witches: because they, vpon euery light displeasure, will set him on work, which is that which he desireth. See instances in Bodin in his Damonomania, 1.2.cap.3.p.144.150.and the Confession of Mother Demdike a Lancashire Witch: for he will aske and presse to be commanded: and if he be called vpon, and not set on worke, it may cost the party his or her life: so displeased is hee, if hee bee not set on worke, which women will bee ready enough to doe.G1 But whether they be men, or women, these sorts following are the aptest to bee the Deuils Scholers herein.G2 I passe by the Infidels, Heathen people in former ages (from whom these abominations mentioned in Deu., 8. 9, 10, 11 came into Israel) as also Pagans, and saluage Nations now, (amongst whom. by Trauellers relations, -notes- G1who are most apt to become witches. G2Heathen.

#### Page 108

Witchcraft is rise) and wil speak onely of such sorts as bee called Christians, and these be The sottish ignorant, whose eyes are blinded by Satan, 2. G1 Cor,4.4.and are led captiue by him, 2.Cor.2.26. This appeareth in those Witches, which commonly are detected amongst vs, ignorant, sillie sottish persons, most of them.G2 The malicious spirits, impatient people, and full of reuenge, hauing hearts swolne with rancor, vpon the least displeasure, being bitter banners, and cursers, and threatning requitall. This is manifest, by the nature, quality, words and deeds of Witches conuicted, who haue shewed themselues to be such, and euer found to be so.G3 To these may be added, Astrologians, monthly Prognosticatours, Diuiners, Figurecasters, Fortune-tellérs, Charmers, Obseruers oftmes, of lucky and vn lucky daies: for al these -notes- G1Ignorant. G2Malignant Spirits. G3Of Astrologians and such like. See Delrio 1.4.c. 3.q.1

#### Page 109

are reckoned vp, where Witches, Wizards, Inchanters, and Sorcerers are forbidden, Deut. 18.10, 11.Isa.47. 12, 13.G1 Iugglers also and such legerdemaine companions, who striue to deceiue the eyes, and withall vse speeches, as if they dealt with a familiar, saying, Hey lacke, vp aloft, Iacke, Passe, and repasse, Iack, for thy Masters aduantage. Though they thus speake, to beguile people, and sometimes with a Moales skin stuffed, or a Rats, by candle light in a corner, feare simple fooles, doing that

they do by actiuitie and nimblenesse of the hand: Yet for that they sport with such resemblances, and vtter words, as the inuocating of a spirit: the reality where of is called abomination before God, it may be inst with God to giue ouer such, (by Law, Rogues) into Satans snares and deceits, to make them his owne in earnest, whose they would seeme -notes- G1Os Iug glers and their tricks, See Scot.B.13. cap. 23.24. 34.

## Page 110

to be in sport, being lewde and vaine fellowes, children of disobedience, as Saint Paul speaketh.G1 To these adde Tumblers, Gypsy-Rogues, and such like, apt to bee made Satans slaues in Witcherie, as they be otherwise his in impictie.G2 Such as professe to cure diseases, by such meanes, as haue no reason in the worke of nature to doe the cure, nor hath by any ordinance of God from his Word, any such operation to heale the infirmitie, and therefore such remedies must be diabolicall, and the practisers either Witches already, by their implicit faith, or the next doore to Witches: such be they, as vse Spels, charms, and which cure a wound by anointing the instrument which made it, and such like.G3 To these may be added, such as D Cotta a Physician reckons vp in a discourse of his Emperickes, Zuacksaluers, Ephemerides ma. G4 -notes- G1Gypsyrogues. G2Such asseek to cure diseases strangely. G3Ry spells and Charmes G4Zuacksaluers.

## Page 111

sters, mandring Chirurgions, and such like. G1 Those that are giuen to curiositie, to seeke after vaine knowledge, in pride of heart to go beyond others, to vnderstand secrets, and hidden things, to know things to come. Such as these, not bounding themselues within the limits of reason, nor of Gods reuealed will, fall foule at vnawares vpon the Diuell, and are in great danger to bee intrapped by him, and by his inticements made his slaues.G2 Thus was Faustus taken: so some Alchymisters catched, seeking for the Philosophers stone. For curiositie of knowledge, if Reason and Art faile, will moue men to seeke help of a spirit, who is ready at hand attending their cal and to draw them into this pit of Magick, Sorcery and Witchcraft. A iust plague for proud and prophane wits. Of this danger speaketh one Master -notes- G1 Giuen to curiositie. G2 Bodin. de Dæmo. l. 3. cap. 3. Delrio lib. 6, monit. 7, 8. pag. 1048, 1049.

## Page 112



Cooper: from which he and another by Gods preuenting grace, was deliuered. G1 G2 Those that with vnsatiable greedinesse gape after worldly wealth, and immeasurably thirst after Honors, as did Syluester the 2. Benedict 8. Alexander 6. Ioh. G3 20. and 21. who gaue themselues to Magicke and Witchcraft, and so to the Diuell, to come to bee Popes. Those that be superstitious and idolatrous, as all Papists be. G4 That of these very many the Diuell works vpon to make Witches, is not to bee doubted: for first Sorcery is the practice of that Whore, the Romish Synagogue, Reuel. 18. 23. Secondly, it is found true, that healing Witches do vse many of their supershtious Ceremonies, Lip-prayers, Aue Maries, Creeds, and Pater-nosters by set numbers. Thirdly, when Popery bare sway heere, then Diuels and Spirits often appeared, and at -notes- G1 Mystery of witchcraft, pag 12. G2 Greedy worldlings. G3 See the Pageant of Pages and Benne. G4 Many Papists witches.

### Page 113

that time were many more Witches then now. G1 Fourthly, they allow of Coniurers and diabolicall Exorcisines; Witcherie trickes inuentions of Satan. Fifthly, where the Iewish, heathenish, and hereticall religion is, there still are innumerable Witches. G2 Bodin relateth, that one Trescalanus a notorious Witch, in Charles the 9. dayes, hauing his life giuen to discover others, told the King that there were in his Kingdome aboue 360000. Also the same Bodinus telleth vs, that there had beene executed in Loraine, while one Remingius was Gouvernour there, nine hundred Witches. Sixtly, and lastly, wee may reade in the Admirable History of a Magician, set out by Papists, and dedicated to the Q. G3 Regent of France, that the Diuel calld Verrine, iustified most of the superstitious and idolatrous practices in that Church, as Transubstantiation, Worshipping the Host, -notes- G1 See the Bay of Bilson. G2 De Dæmono. lib. 4. cap. 5. G3 Diuels teach Poperie.

### Page 114

Inuocation of Saints and Angels, with the rest: is it not likely then, that there the Diuell can haue power ouer the Professors of that Religion, which hee so well liketh, and approueth of? This is euident in this one thing, that so many Priests, Religious men, and religious women of their orders, haue been found to be Witches, as Bodinus hath left recorded to posterities in his Damonomania. Thus we see the sorts, which principally may be insnared by Satan, to turne Witches.

### Page 115

CHAP. III. Before the Diuell come to sollicite to Witchcraft, hee findeth some preparednesse in such parties, to giue him hope to preuaile.G1 The miserable man or woman which becommeth a Witch, maketh way for the Diuell to set vpon them, to make them such. Hee goeth thither, where he is either sure, or well hopeth of entertainment, Mat. 12 44, 48. Hetherefore watcheth the time when hee may best offer his seruice vnto them. The preparednesse (besides that which is common, as impenitency, prophanenes, vnconscionablenesse, and irrespect to the power of Religion) are distempered passions, and violence of affections, vaine curiosities, il company, through which occasions he taketh -notes- G1 How any do prepare them selues to witchcrast.

#### Page 116

aduantage, and worketh to haue his will.G1 As for example: When any fall into a passionate sorrow, accompanied with solitarinesse, for some losse, as did a woman for the death of her child: in which sorrowfull melancholy moode, the Diuell offered himselfe to comfort her. So at that time to others also in the time of a great dearth, extremely pinched, and in desperate cases, hee appeared, and at length wonne the former woman, and these to become Witches: for which they were afterwards (being found out, confessing how they so became such) condemned, and executed. When a man is impatient of pouerty, and will needs bee rich, cuen against Gods prouidence, heere is preparation for a Diuell.G2 As we may read of a young man thus affected, to whom the Diuell offered himselfe to supply -notes- G1Examples of such as became Witches. In a discourse of Spirits, by Sebastian Michaelis D. of Diuin. a Frier. G2Fox in his Acts and Monilments. sol. 789. last edition.

#### Page 117

his wants, and to fulfill his desire, if hee would become his; to which he yeelded, and wrote a band with his owne bloud for the ratification.G1 When one is intraged with anger, plotting reuenge, heere is worke for the Diuell: Thus hee tooke hold of one Mary Smith of Lynne, and brought her to be a Witch, and to make a league with him.G2 When one is familiar with such as are Witches: Thus one Alice Nutter, a rich woman in Lancashire was seduced, and one Alison Deuice, and Anne Chattox, which they confessed, and were executed for their murthers and Witchcrafts. When any are addicted to the reading and study of dangerous bookes, inticing to the practice of hidden Mysteries of Magicke, and Inchantments.G3 Thus was Lewis Gaufredy, a Priest, caught, and became a Witch, a very -notes- G1Master Roberts treatise of witchcraft, pa.46. G2Triall of witchcraft in

Lancaster. G3See the Booke of the life and death of Lewis Gaufredy.

#### Page 118

Diuell incarnate, in the height of villanies for his pride and letcheries. Thus by these, and other like meanes, which may be gathered from the confessions of Witches, they prepare themselues for Satans temptations to draw them to Witchcraft.

#### Page 119

CHAP. IV. Of Satans appearing in some visible shape, to those that he inticcth to Witcherast. G1 When the Diuell hath once perceiued a man or womans preparednesse, he taketh his fit time to discouer himselfe, in some visible forme to be seene of them. G2 That he can take a shape, it's not to be doubted; For, 1. Hee appeared in a forme like Samuel to Saul, 1. Sam. 28. And Diuines do thinke, that the seruants that came so immediatly one vpon another, to bring Iob heauy tidings, were Diuels, Iob 1, and it is held, that hee appeared to Christ visibly, Matth. 4. 2. G3 Histories make mention of his visible appearing, and such as doe write de spectris, de -notes- G1Delrio, lib. 2. q. 27. Sect. I. of Satans appearing visibly. G2Satan can appeare in some visible shape. Scripture. G3Hislorie. Zanch. de op lib. 6. dic. 14 cap. 16.

#### Page 120

bonis and malis Angelis, affirme as much. 3. G1 Witches generally confesse it, as we may reade in the relations of those many in Laneashire, those in Northampton and Bedfordshire, and in all other places. G2 Now these appeare not in one, but in varietie of shapes and formes, as in the shape of a Man, or Woman, or a Boy, of a browne and white Dogge, of a Foale, of a spotted Bitch, of a Hare, Moale, Cat, Kitling, Rat, dunne Chicken or Owle, of a Toade, or Crab; of these haue I read in the narrations of Witches, to which more may be added; for no doubt he can, if God permit, take any forme vpon him, for his aduantage to deceiue; though some write, that hee cannot take the forme of a Doue, or Lambe; but this is not true. G3 Wee may in reading finde, -notes- G1Witches confessions. G2Vavietie of shapes. G3Delcio, lib. 2. q. 28. Sect. 3.

#### Page 121

that hee varyeth in his appearances, according to the nature, quality and condition of the persons to whom hee presents himselfe. G1 To bafe, for did, filthy, nasty and blockish, more

beastlike then Christian people, hee commeth in the baser formes and more abhorred shapes: to some of them in the shape of Toads, as you haue heard, to be loathed, euen of nature it selfe, if they had not lost it. But to a Faustus, in a religious persons habit, to Gaufredy a Priest, one of some learning and wealth, hee appeareth in some humane shape, like a gallant fellow, and so vnto others: for he fashioneth himselfe so, as hee knoweth to be best liked, to whom hee commeth to shew himselfe, to make them his. -notes- G1He appeaveth not alike to all.

## Page 122

CHAP. V. Of the league between the Diuell and the Witch, with the sealing and confirmation. G1 When the Diuell hath once appeared vnto them, hee leaucth them not, till he get them to make an expresse league with him. This he procureth of some, sometimes at the first comming, sometimes of others, not before the second, or third cōming; for al yeeld not foreadily to this alike: but how foeuer, hee is so importunate for this, that he at length preuaileth with al to make them to yeeld. G2 The league on the man or womans part is, to giue their foules to him (which hee most commonly asketh, as Witches haue confessed) and to renounce God, as hath been also acknowledged by Gaufredy and others: -notes- G1Satan will not rest till he enter a league. See the testimony of many, is Delrial. s. Sect.16. pag, 659. 1.2.qu. 4. pa.99. G2What is the Witches promise. In Lancashire, Bodin.li.2. ca.4.

## Page 123

G1sometimes the Diuell asketh not onely the soule (as he asketh it of the fottish sort, which care not for it, so they may thinke their bodies safe) but hee also asketh the whole person, and sometime his goods spirituall and temporall, as the Diuel dealt with Gaufredy, as he plainely confessed before he was burnt, who gaue himselfe body and soule, and all to Lucifer.G2 The Couenant on the Diuels part, is his promise, to helpe the poore to foode, the sicke to health, the irefull to bee reuenged, the curious to knowledge, the ambitious to honour, as hee did the forenamed Popes, and the satisfying of lust to the lecherous, as he did to Gaufredy, to whom the diuell gaue a scedule signed by himselfe, comprehending the vertue and power of his breath, to inflame any woman or maid with luft, if hee could but breathe on them. This league is vttered either -notes- G1In his life and death. G2What the Diuell pramiseth.

## Page 124

G1by word of mouth of such as cannot write; or in writing by others, and that by their owne blood: so did Faustus also the young man spoken of by Master Fox: so haue others done (as Bodin relateth) and haue subscribed the band with their own hands; thus many haue confessed. G2 And Bodinus deliuereth it for a most certaine truth, that such as exercise the Art of Witchcraft, of what kinde soeuer (if the Diuel haue visibly appeared) doe make an expresse league with Satan. G3 This league being thus made and sealed, hee hath a sacrifice offered vnto him of some, and of others some (as of their ordinary Witches) hee defireth to sucke blood: for hee will haue his Couenant sealed with blood one way or other. G4 Hee sucketh in diuers parts of the body, as on the crowne of the head, as the boyes of Bradley: on -notes- G1How the league is expressed. G2Lib 2. cap. 4. in confut. Wieri. G3Sacrifice made to the diuell, to confirme the league. G4Where, and in what places the Diuell sucks. Lancasbire Witch.

#### Page 125

G1the breasts vnder the paps, as Alison Deuices: on the thighes, as Mother Suttons and Marie her daughters: vnder the right eare, as Ioane Willimots: vnder the left flanke, as Hellen Greenes: the necke, as Philip Flowers: in the secret parts, as Margret Flowers: the chinne, as Mother Samuels of Warboys. G2 Thus the diuels chuse their sucking places, as they please; which they doe, as some haue confessed at the change, or full of the Moone, or when they are set on worke by the Witches. G3 G4Besides this sucking, they leaue markes vpon them, sometimes like a blue spot, as it was on Alizon Deuice: or like a little teate, as it was on Mother Sutton and her daughter, of Milton Milles in Bedfordshire. G5These markes are not onely, nor alwayes in the sucking place, for the marke was not on Mother Samuels chinne of -notes- G1In Bedfordshire. In Lancashire. G2Warboys Witch. G3When they sucke. Ellen Greene. G4Marks vpon Witches. G5Where they be.

#### Page 126

Warboys, but they bee often in other very hidden places, as vnder the eyebrowes, within the lips, vnder arme-pits, on the right shoulders, thigh, flanke, in the secret parts, and seate."g1)G1 Now after all these assurances made betweene them, that Satan may claime them for his owne, then commeth hee to bee familiar with them. All haue not one familiar spirit, but some haue moe then others. G2 Some indeed haue but one, as old Dembdike: some haue two, as Chattox, Ioane Flower, and Willimot: some three, as one Arthur Bill: some nine, as Mother

Samuels of Warboys. G3 To these they giue names; such as I haue read of are these: M. phastophiliss, Lucifer, Little Lord, Fimodes, David, Iude, Little Robin, Smacke, Litefoote, Non-such, Lunch, Makeshift, Swart, Plack, Blue, Catch, White, Callico, Hardname, Tibb, -notes- G1 Bodin. de Dæmon. 1. 2. cap 4. G2 Somehaue mae then one familiar. Witches in Northhãptonshire. G3 Spirits haue names. Warboys Witch. Leicestershire. Lancashire Witches. in Gifford Diall of Witchcraft.

#### Page 127

Hiff, Ball, Pass, Rutterkin, Dick, Prettie, Grissil and Iacke. And they meet together to Christen the spirits (as they speake) when they giue the spirit a name. G1 By these familiar spirits they do what they doe; these they aske counsel of, they send abroad to effect their desires, if God giue leaue, and they doe verily thinke, that they haue these spirits at command, vpon the making of this damnable and most abominable league, to do whatsoever they please to set them about. -notes- G1 What they do with these spirits,

#### Page 128

CHAP. VI. That such an expresse league is made with the Diuell: why he inticeth his unto it, and how it is possible, that any Christian should sobeouer-taken, to yeeld there unto. G1 Though some may question the truth of this compact, as if such a thing could be gained at any mans hands that knoweth what a Diuell is, euen mans mortall and irreconcilable enemy, yet is this a certaine truth. G2 1. From varietie of Scripture, in Psal. 58. 5. the words are to be read thus; The mutterer ioyning societies cunningly: that is, the Witch with spirits. 2. G3 From the Hebrew word, Chabor, an Inchanter, Deut. 18. II. Isai. 47. 9, 12. which signifieth one ioyned to another in league and societie. -notes- G1 Delrio. 1. 5. Sect. 16. p. 659. G2 Proofoe that a league is made with deuils. Scripture. G3 Hebrew word.[Hebrew omitted]

#### Page 129

Now what other can that be, with whom the Inchanter is in league, but the Diuell? 3. G1 From the confession of Witches generally. Cyprian (whether the ancient Father or no, I am not certaine; for some affirme, some question it) confidently from his own knowledge auerreth it, that all make the league, as he once did, when hee practised art Magicke. The story of Faustus confirmeth it, and all the relations of Witches with vs, as before is noted in the other Chapter. 4. G2 And lastly, the marke found vpon Witches, and also the bloody bonds sometime, doe

strengthen the truth hereof. For the young mans bond, of whom Master Fox speaketh, was thrown into the assembly gathered together in prayer for his deliuerie from Satan. If any aske why Satan so laboureth for this Couenant? G3 -notes- G1 Confession. De duplici Martyrie. G2 The marke or bloody bond. G3 Luest.

## Page 130

I answer, It may be, 1.G1 To anger the Lord in imitating him, (as he labours to do in al things) but yet therein to oppose him: for as GOD maketh a Couenant with his, so will the Diuell with his: as God hath his Seale of his Couenant, so will the diuel haue his marke; as God confirmeth his by bloud, so will the Diuell haue bloud to ratifie the Couenant, which hee and his make. 2.G2 To increase the sinne of the Witches, to make them desperately wicked without hope of mercy, when they shall remember how they haue renounced God, and giuen them selues to the diuell, and there by haue prouoked the iust wrath of God to their vtter damnation, w is that which Satan herein labours for. 3.G3 To make them here by surely his owne, without starting backe, if possibly it may be. 4.G4 To beguile them the more -notes- G1 Answ. To anger God. See for Satans imitation of God, the last chapter in this Booke. G2 To encrease sinne. G3 To bee sure of them. G4 To delude them.

## Page 131

cunningly, when hereby he maketh them belceue, that as they are his, so now hee is theirs, ateuery call to be commanded, and to doe what they would haue him to doe according to their lusts.G1 This conceit pleaseth them greatly, by this they grow proud in heart, that they haue spirits at command to tell them things, to teach them cures, to reuenge their wrongs, to worke feare of themselues in others, to haue in many things their wils and desires; by these are they so fast tyed, as they alwayes hold on this hellish trade, euen to death, except the Lord preuent some with his most speciall grace.G2 If any wonder how it may be possible, that any reasonable soule, endewed with any knowledge of God, and of the nature of a Diuell, should thus bee enthralled, let him weigh these things: -notes- G1The conceit of a Witch after the league made. G2Reasons perswading that its possible to draw man to this league.

## Page 132

1. That man hath lost the Image of God, in which hee was created, and is wholly polluted with sinne and corruption.G1 2. That hereby he is become of very neere kin vnto the Diuel, euen



his owne babe. G2 3. That being his childe, hee will do his fathers lusts, and that no doubt in one thing as well in another; for men loue darknesse more then the light; yea and naturally are giuen to worke al vncleannesse, euen with greedines, so captiuated are they to their lusts. G3 4. G4 That man giuen ouer to his vnruly passions, is violent, inconsiderate, and vehemently greedy to haue his desired ends, by what meanes soeuer hee can attaine them; which maketh him seeke meanes of the Diuel, to become inioyer of his inordinate desires, regarding more the hauing of his present will, then respecting his future state after - notes- G1Lost Gods image. G2I. Ioh. 3. 10. Diuels kinsman. Ioh. 8. 44. Do his Lusts, G3Ioh. 3. 19. Ephes. 4. 19. G4Greedy to haue what be desireth.

### Page 133

death: and is more taken vp to obtaine what hee liketh for the body and outward estate in the world, then with care of his spirituall condition and estate before God, which the natural man very little, or nothing at al regardeth. 5. G1 That Satan hath his wyles, Ep. 11. his deuices, 2. Cor. 2. 11. his depths and policies, Reu. 2. 24. his snares to catch people at vnawares, 1. Tim. 3. 7. 2. Tim. 2. 26. 6. G2 G3 That hereupon hee being thus furnished, hee dare set vpon any; yea, euen vpon Christ him selfe, to sollicite him, yea, and that to a most execrable impiety, euen to haue Christ to fall downe and to worship him a Diuell; for he watcheth opportunities, hee seeketh occasions, and the least offered, he espyeth, and quickly taketh the same, and so preuaileth often, not onely with the rude and sottish, but with the greatest spirits, and - notes- G1Satans snares. G2Satans sollicitious. G3Math. 4.

### Page 134

sharpest wits sometimes. 7. That hee hath ouer meere naturall men a ruling power, Ephes. 2. 2. who are already in his snare, and at his own will are taken captiue, 2. Tim. 2. 26. G1 8. And lastly, that being giuen ouer of God vnto Satans temptation in this kind, how can they resist? G2 Man is weake, Satan is strong, and withall subtile to beguile, they may easily therefore yeeld. All these things now considered, it is no wonder to know man to be thus seduced, and thus by this league to apostate so from God. - notes- G1His power ouer man naturally. G2Left of God.

### Page 135

CHAP. VII. That besides the former expresse league, there is a secret league made with Satan by some, and who they be. G1It

is a generall tenent of Diuines, which write of this subject, that there is a double league, the one open and expressly made with the Diuell visibly appearing, of which in the former Chapter: the other is close, secret, and implicite, in a mutuall cósent, but without any expresse termes from either the one or the other, as in the former. G2With this league the Diuell contenteth himselfe sometimes, to wit, there, where he well perceiueth that the party will not be brought vnto the other which is such a one, as he intendeth not to imploy, otherwise then about seeming good things: or such an -notes- G1There is a secret league. G2when and why Satan is content with this.

#### Page 136

one, as he is contented to let him or her to make an outward shew of Rcligion, to go to the Church, to heare the Word, and to be able to talke thereof, as one that hath written the Myserie of Witchcraft, hath by his experience obserued.G1 For its very probable that Satan dealeth not altogether with all his now, as hee did once amongst the Heathen, and yet now doth amongst Pagans; nor as he did with the blinde sots vnder Popery, or with some of the better learned in that kingdome of darkenesse; nor as he doth with some ignorant, sillie, blockish people amongst vs, vncapable of the knowledge of the Truth and power of Religion: but that now, as he hath taught his sons, the Iesuites, to refine Popery somewhat, and to hide from their Proselites in the entrance, the grossenesse of their Idolatry, to make them swallow downe -notes- G1M.Cooper his Mystery of witchcraft.

#### Page 137

Popery at the first the more easily: so hath Satan done in this Arte of Witcherie. Or, it may bee this, as Christ allowed some, which openly as yet did not follow him, to haue power to cast out Diuels in his name, Mar. 9. 38, 39, 40. who were not, as he said, against him, nor could lightly speake euill of him; so will Satan haue some also, which shall not openly be his followers, but yet shall worke by his power, and herein also imitate Christ. If it be asked, Whose these be, that thus are by a secret league workers by Satan? G1 I answer in some sort, by way of similitude, from the direction of that place in Mar.9. 38, 40. for Satan will bee Gods Ape in all things whatsoever he can, and therefore will hee also imitate Christ herein.G2 I. They are such as inuocate the Deuill, by certaine superstitious -notes- G1Quest. G2who are in secret League with the Deuill.

#### Page 138

formes of words and prayers, beleeuing that these meanes can effect what they haue offered them for, and doe withall earnestly desire, to haue them effectuall. Now the Deuill hereto consenteth, and affordeth his power, at the vtterance of the words, to bring the thing to passe which is desired: Here therefore is a couenant and mutuall consent on both sides. G1 For if a man or woman bee contet to vse superstitious formes of inuocation for helpe in time of neede, and in vsing them, desireth in heart to haue the thing effected, if the Deuill worke the feate, there is a secret compact: for they haue desired, and hee hath consented. 2. They are such as do know, that neither by Gods worke in nature, nor by Gods ordinances from his Word, the things they doe, are warantable, (but rather heare such things forbidden,) -notes- G1Master Perkins his discourse of Witchcraft, chap. 2.

## Page 139

and that they also are absurd to common reason, and yet will do them, because they finde an effect answerable to, their expectation; As for example, to vse Spells, and Charmes, which are plainely forbidden by God, and against which, many arguments are alleaged by a learned man. G1 Hereto adde that which before I haue mentioned: The healing of a wound by anynting the instrument, which gaue the wound: which Keckerman, both by reason and diuinity proueth to be Witcherie, and sheweth that one Anselmus the Author thereof, was a very Witch. Many other Witchery trickes better to be concealed, then named, many vse, by which they suppose to to finde helpe. G2 For if the remedie be not naturall, then it is supernaturall; if supernaturall, then either from God, and so hath, warrant from his Word, and is ordinary, not -notes- G1Deut. 18. M. Roberts in his treatise of Witchcraft, p.67.72. G2What to thinke of curing a wound by anynting the instrument. Anselmus Parmensis Deleio, II. c.4.p.24. 30.

## Page 140

miraculous; for that worke of God hath ceased long since; or else it is from the Deuill, as the workes wrought by Spels, and Charmes, superstitious prayers, and such like, forbidden by God, must needs be.G1 Therefore such as doe these things, are in a kinde of league with the Deuill, though ignorantly they thinke otherwise; because they are pleased to lay aside their reason, as men, to judge of a naturall working, and their Religion as Christian men, in that they will doe such things, which neither in themselues, nor by Gods ordinance, haue any power to effect that which they go about to worke by them; but onely by the

diuels power, who therefore is very well contented, to satisfie herein, their desire, and so is there betwene them a secret compact and league. 3. As those which in Christs name cast out Deuils, though -notes- G1For vaine and superstitious obseruations, see Delrio, l.3.p.2.q. 4.Sect.2. pag.446.457.

#### Page 141

they openly followed not Christ, yet finding successe in their attempts, were not against Christ, nor likely could speake ill of his power, by reason of their secret and implicit faith and Couenant with Christ: so these sorts of persons, finding their practices succesfull, are not against Satan, nor can lightly speake ill of his working power, because of the secret and implicate league they haue with him, and especially, because of the profit they find come to them thereby. Quest.G1 It may be here asked, why Satan wil not vrge these, to make a more open league? Answ.G2 It may be, besides the former reasons noted before, that he rests satisfied with this thought of them, that they are on his part, because they are not against him; as also he is content to let them please themselucs with hope of Gods mercy, -notes- G1Quest. G2Ans.

#### Page 142

for that in thus doing, they suppose they sinne not, nor are in danger of the Deuill, nor vnder Gods wrath, as the other are, because they fall not so fouly into the pit of destruction, by an expresse league, as the other sort doe.

#### Page 143

CHAP. VIII. That there are such as bee called good Witches, and how they may be knowne. As in Gods Church there be good and bad; So in this kingdome of Satan, there bee good and bad Witches. These good or white Witches are commonly called blessers, healers, cunning wisemen, or women (for there are of both sexes) but of this kinde, many men. G1 These haue a spirit also, as one Ioane Willimot acknowledged, and are in league with the Diuell, as well as the bad and black Witches be.G2 By their spirit they learne, who are bad Witches and where they dwell, who are stricken, forespoken, and bewitched, -notes- G1Of good witches falsly so called. G2They haue spirits. In the Discourse of witchcraft. against the E. of Rutl, children.

#### Page 144

and by them they learne how those doe, whom they vndertake to amend; for the spirit is sent vnto their patients from them: all which the foresaid Ioane Willsmot acknowledged before Authority in her examination. The profession os these Wit ches is, for the most part, to heale and cure such as bee taken, blasted, strucken, forespoken, as they vse to speake, and bewitched: all which cures they doe by their compact with the Deuill.G1 But though these Witches be almost all healing Witches, and cannot doe to man, or beast any hurt, except they procure some other to doe it, yet we may finde, that some of these sometimes haue the double facultie, both to blesse, and to curse, to hurt, and to heale, as it is probable Balaam had at the least in Balaks imagination, Num. 22.6. G2G3 -notes- G1What they professe. G2Some haue a double facultie. G3Balaam.

## Page 145

For he ascribeth to him the power of blessing and cursing, as had a famous Witch, one Hartley in Lancashire, and a woman Witch; of both which, Mr. Cooper in his Mystery of Witchcraft doth make mention.G1 But, I say, for the most part, I find them curing Witches; some more obscure, and some more notable then others, as was the Sorcerer Simon Magus, who bewitched the people so, as they verily supposed that he did that he did by the power of God, when the Text telleth vs. that it was by Sorcery, and so by the power of the Diucll. G2Their reward is for their curing, what people commonly wil giue them; some take more, some take but a little, often nothing, and some may not take any thing at all, as some haue professed, that if they should take any thing, they could doe no good; of such an one Body] maketh mention, which went all -notes- G1Hartley. G2What is giuen them for their paines.

## Page 146

in patched and ragged cloathes, Heere also the Diuell will imitate Christ, whosaid, Freely yee recciue, freely giue.G1 The good Witches (vn truely so called) may be sundry waies knowne: I. G2 From the quality of the party, one commonly very ignorant of religion, an obseruer of times, of good and bad daies, of good and bad lucke, very superstitious in many things, not induring willingly such as feare God, and such as delight in his Word. They are also fantastically proud, as Simon Magus was, who boasted much of himselfe, as these doe of their gift and power; asthose in Spaine, which call themselues Saluadorres.G3 II.G4 By his, or her vnwillingnesse to conserre, either with godly and learned Diuines, of their Faith and good prayers, by which they prosesse to doe such cures, or with vngodly and learned Physicians, about

such medicines as -notes- G1In Dæmo. hb.3.cap. 2. G2How to know this kinde of good witch, Deut, 18. Quality. G3A ct. 8. G4Not confer with diuine or Physuian

#### Page 147

they prescribe to procure health: both which they auoid, left their works of darknesse should come to light, and they be discouered to be Witches. III.G1 By their priuate and secret whisperings, mumbling sand mutterings with a low voice, as was the manner of Witches to doe in old time, Isa. 8. 19 and 29. 4. IV.G2 By professing to be able to helpe such as be bewitched and forespoken; for the supematural worke of the diuell, as in case of bewitching, cannot be cured (as learned men affirme) by any naturall meanes: this Witches haue confessed also, and therefore must bee by a league betweene the Diuel and the Witch. V.G3 By the meanes which they doe use to helpe such as come to them for helpe: as By onely touching the party: Bodinus giueth instances, who thus cured the Ague and Toothach. -notes- G1Secret morking. G2Professions to helpe bewitched. Bodin in Dæm. l. 3. c. I. and c. 20 Philo Indeus. G3what meanes they use to doe good. See Delrio, Lib. 3 cap. I. and 5.

#### Page 148

2.G1 By saying certaine prayers, as Anne Baker did, and Ioane Willimol: which be Topish set prayers many of them; as so many Creeds, Aue-Maries and Paternosters, as a Witch cósessed to me. G2 3. By Charmes and Spels, absurd, barbarous and ridiculous formes of words, and such like meanes, which haue no power from naturall working, nor from the ordinance of God, and therefore must needs bee from the Diuell. VI.G3 By the remedies which these prescribe vnto others to do, to haue helpe, as\* one or two medicines for all diseases, impossible in nature to bee auailable in so great variety; and therefore do no good, and are prescribed onely to couer their diabolicall practice and Witchery. So to prescribe medicines made of such things, as are abhorring to nature, of which Badin maketh mention. To prescribe Charmes, -notes- G1Leicestershire Witches. G2Bodin. l. 3. c. 5. G3Remedies prescribed. \*Our late reuerend Diocelan B. L. kes, worthy of eternall memory, said, This was a note of a witch, is non a counterfeit.

#### Page 149

popish prayers, popish superstitions, and very Witcheries themselues, as to hang Amulets about the necke, and certaine pieces of holy Scripture, to goe and scratch the suspected, to

burne some of his or her haire, on some part of the beast bewitched, to pricke a needle or bodkin vnder the stoole where the Witch sitteth, to make a Witch-cake of Bakers meale, and the bewitched parties Vrine: see for this and some others the like vanities, in Master Roberts practices, vnbesitting reasonable men, and sober Christians. G1 VII.G2 By their forcknowledge to tell who those be that come to them, why, and for whom they come. Thus could the Witch of Endor tell, that hee that came disguised, was Saul. Thus could hee that made the Witchcake, tell the party which came to helpe his wife, of whom Master Roberts -notes- G1Bodin. Dæmono. lib 3.cap. 2. and 5. See Scot of witchcrast, for charmes, Amulets, and other things, b.1 2 c. 9.14. 18. Delrio lib. I. c. 4 q. 3, 4. His Treatise of witchcraft. p2 53. 64. 66. See Bodin. Dæmol.1.3.ca. 5. Foreknowledge. G2I. Sam. 28.

## Page 150

doth write.G1 That such are Witches, Bodinus bringeth instances out of Flanders, Portugall, France. To tell also who are bewitched, and how, and who are Witches, and where their marke is; these be Witches: for all these things they know by their spirit, as Ioane Willimot the Leicestershiere Witch did consesse; part here of in her first, and part in her second examination, before seuerall Iustices. For this; foreknowledge, Physicians haue; not by their Art, neither haue these ignorant persons this by diuine inspiration; and therefore by compact with the Deuill.G2 VIII. By, showing the suspected in a Glasse, as hee that made the Witch-cake did, before mentioned, who shewed the Witch Mary Smith in a Glasse. Fernelius speaketh of such a Witch, whom he, as himselfe saith, saw. This is an vndoubted. -notes- G1Lib. 3. Dæmono. cap.5. G2Shewing one in a glasse. Gifsard in bis tryall of witchorost. Fernel. I. I. c. I Iode abdit.rerum cau. sis. Reade Peter de Loier de specteis transt. by Zach. Ioannes, ca. I 2.pa. 121.

## Page 151

doubted marke of a Witch, as one Mr Edmunds of Cambridge told mee, who was one that for a time professed to helpe men to goods or money stolne, and was once by the heads of the Vniuersitie questioned for Witchcraft, as he confessed to mee, when he had better learned Christ, and had giuen ouer his practice that way.G1 He told mee two things (besides many other, in a whole afternoones discourse at Castlehining ham in Essex) neuer to be forgotten. I That by his Art hee could finde out him that stole from another, but not for himselfe. 2. That the ground of this Art was not so certaine, but that hee might



mistake, and so peradventure accuse an honest man, in stead of the offender, and therefore gaue it ouer, albeit hee faid hee might haue made 2co. pounds per annum of his skill. IX.G2 By paines and like torment comming upon this good -notes- G1Master Edmunds of Cambridge. G2Paines uponthem.

## Page 152

Witch, which is upon the bewitched. Conference I had once with a suspected healing Witch, a man miserable poore, and of an horrid countenance, of whom I asking how hee knew a man or beast to be bewitched, hee told me, By two things. First, by his trouble in saying his prayers for the bewitched, which then hee could hardly remember, and much adoe hee had to make an end of them; which prayers were so many Creeds, so many Aue Maries, so many Pater nosters, Secondly, by the paine which would seaze on himselfe as soone as he began his prayers, the very same which was vpon the bewitched. This skill he learned of a woman, which taught him a secret, but what that ground of this Witchcraft was, that could I by no meanes procure him to reueale. Some know who are bewitched, as before I shewed, by their spirit, and some

## Page 153

Witchery meanes, of which Bodinus maketh mention, and of many vaine people yet put in practice, when they suspect a party; for which they deferued to be punished, if they had their desert.G1 X.G2 Lastly, by requiring Faith of such as come unto them: Physicians expect it not, neither dare: any truely fearing God, rob thus God of his honour (who curseth such: as trust in man) and yet these Witches professe, that they cannot heale such as do not beleue in them.G3 This Bodinus sheweth by examples three or foure, where of one Healer came to a Bishop, and willed him to trust in him to cure him, and this was in the hearing of Bodinus himselfe, there in the Chamber, and one Doctor Faber, a learned Physician. Thus may these, falsely so named good Witches, be discouered. -notes- G1Lib. 3. cap. 11. G2Require faith. G3Lib. 3. c. I. and 3.

## Page 154

CHAP. IX. That none ought to goe to these Wizards, Witches, blessers, healers, cunning men or women, for helpe. That none ought to resort to these miscreants and cursed caitifes, there bee plenty of reasons. G1 1. The Charge and Commandement of God, forbidding the same expresly, Leux. 19. 31.G2 2. It is a spirituall defilement and Whoredome: for the Scripture faith,

they goe a whoring, Leuit. 206. and are defiled by them, Leuit 19. 31. G3 3 It is a dealing with the Deuill, and seeking of helpe from him, as Abaziah did: for you haue heard by the confession of a Witch, that such haue a Familiar, and some haue been known to inuocate the Deuill to cure another: And surely their mumbled, -notes- G1Delrio li. 6 Sect I.q.2 pa. 936. Reasons why not to seeke to good Witches. G2Spirituell whoredom. G3Jts helpe from the Diuell. 2. King I. 3. Bodin. lib. I. cap. 6.

#### Page 155

and senselesse prayers, what are they, but watch words betweene the Deuill and them? I knew one, that hearing a little boy greatly tormented in the next roome where he was, went out into a back-side, and staying some time there, returnd in again, but yet in a great sweate: the boy that had cryed a whole weeke, ceased presently his crying: the Wizard prescribed (if the child felt paine againe) a certaine medicine of diuers hearbes, which I had from the man himselfe: but ouer the head, and before he began to prescribe the medicine, these words must bee written, as they were taken from his owne mouth: Onguint manera Iaiasnquint manera, words senselesse; but in these words were hidden the power of the medicine, and were the Watch-word between the Deuill and him, to effect the worke. Those therefore which goe to these Wizzards, seeke

#### Page 156

helpe of the Deuill.G1 4. It is an heathenish practice, to seeke to such, Isa. 19.3 and 65. 4. 2. King. 17. 17. Now we should not be like the abominable heathen, in any euill, much lesse in these abominations. G2 5.G3 They which seeke vnto them, are commonly wicked, and euill people, haunted themselues by an cuill spirit, who suggesteth this course into them, as hee did into Saul, 1. Sam. 28. yea, such as esteeme of these, and think they work in Gods Name, and by his power, are bewitched in so thinking, Act. 8 9, 11. 6.G4 It is found true by dayly experience, that those which most vse them, most neede them: for these Witches either breede, or nourish diuelish and vncharitable conceits, in those that seeke vnto them: as that they dwell by ill neighbours; that when any ill happeneth vnto them, to theirs, or to their Cattell, -notes- G1 Heathenish G2 Ier 10. 2. G3 such as seehe 10 them, are vline people. G4 They increase their swise surrow.

#### Page 157

that they are blasted, taken with an ill planet, stricken, that some ill thing went ouer them, that they are ouer-looked, forespoken, and bewitched by some one or other, and therefore they must seeke for helpe, and this must be of them, or of such as be like them, Wizards and Witches. By which speeches, and wicked counsell, they are continually kept on work in daily seeking to them, when any, the very least crosse happeneth vnto them, because they are euer imagining Witchcraft, and that the onely remedy for helpe is, to seeke vnto these. G1 7 Learned men of all sorts generally condemne this running to these Wizards: Saint Augustine, Saint Basil, and Saint Chrysostome. Hippocrates an heathen, calleth those Nebulones, which by Satannicall meanes, prosesse to cure diseases, and saith, (marke an Heathens words) That God -notes- G1 Learned do condemne it. Lib. 10. de civit. Dei. In pse 45. In hon. 7. ad Colossenses. K. sames in Dæmon. I, 3.c.5. In his treatise of Witch. p 61 62.

## Page 158

which purgeth the most desperate euils, is our deliuerance. G1 Some Schoolmen hold it to bee an Apostasie, to seeke and vse helpe of Witches: Aquinas, Bonauen. Albertus, Durand, cited by Bodin. Master Roberts citeth the Lawes of Emperours, and the decrees against such. Al the godly and learned Diuines in our dayes doe condemne the same, the dead by writing. the liuing viua voce in their Sermons. 8.G2 They often lose their labour, for so, netimes the healer is but a Counterfeit Witch, (worthy seuer punishment for deluding people:) And though a Witch, yet can he or she doe nothing but by the Deuils helpe, and he himselfe hath confessed to the Witch, that hee cannot cure that sometimes, which at the bad Witches instigation hee hath inflicted. Againe, Satan, though hee hath his healers, yet must they liue one by another; -notes- G1 See all that haue written on the Com. Exed. Leuit. Deu. Scot. b. 12. c. 18. and b. 16. c.3. Bodin.l. 3. c. 2. and 5. G2 Lost labour often.

## Page 159

therefore hee healeth for one Witch, one or two diseases, for another more, not for one all, and this, as it happneth by their conditions, in the bargaine-making with the Deuill, when they enter into league with the Deuill. Sometime this white Witch cannot cure the bewitched, without the consent of the bad Witch, which caused it, or (which is fearefull to thinke vpon,) till the same disease bee put vpon some other, or that the Witch be bewitched to death, which hath inflicted the torment vpon the diseased party.G1 All these Bodinus noteth, with examples out of Sprangerus an Inquisitour, that examined, had the confessions,

and put to death great numbers of Witches. These Witches, to keepe their credit, often deliuer their medicines with an If. If it doe no good, come againe. When they retorne and finde that the Deuill -notes- G1 Stein Scot booke 12. chap. 1 7.a notable conning trick of such a Witch, to make her speech true in accusing an honest woman, for a witch.

#### Page 160

hath not remoued the disease, or that God being displeased, wil not let them; then the Wizards blame them, that they came not in time, or they applied not the meanes aright, or that they wanted faith to beleue, or at least they acknowledged their power not great inough, and therefore they aduise them to go to a more cunning man or woman, and so direct them vnto another Witch or Deuill, for helpe, worse then themselues. 9.G1 And lastly, the Lord threatneth to set his face against that soule, and to cut him off from amongst his people, that seeketh vnto them. Let these reasons dissuade vs therfore, from helping our selues by such detestable meanes so ab horred and hated of God. - notes- G1 Leu. 20.6.

#### Page 161

CHAP. X. That many yet runne vnto these Watches, and their reasons which they alleadge, answered. There is no action so bad, but if men either get or saue thereby, there will bee both the practice, and the approbation thereof, euer by some: so are men captiuated to the care of a bodily safety, and presemation of an outward estate in this life, So it happeneth in this case, of going vnto, and seeking helpe of Witches, who vse such reasons as these, to countenance their going to them. G1 I. Such surely worke by God, because they vse good prayers and good words, and often name God. But to answer this, let them remember that the Diuell himselfe can vse good words, Mar. -notes- G1What reasons they vse, which doe go to Witches. Vse good prayers. Answ.

#### Page 162

1.24. and 5 7.Act.17. that hee can counterfeite the habit and words of an holy man Samuel. I. Sam. 28. 13, 15, 17. that hee can turne himselfe into an Angell oflight, 2. Cor II. Therefore he can teach his seruants to faine holinesse. As for their prayers, they are foolish, popish, superstitious, if not all, most of them, and some of them learned of the Diuell himselfe, as some haue confessed.G1 II. That they vse oyntments, hearbes and medicines to cure the diseased. G2 I answer, These are but

colorings to couer their Witcherie. 1. Because they vse but one medicine, and the same commonly to cure many diseases. 2. Because they cannot cure any disease, but that which is by Witcherie, and therefore they say, that such persons, or that thing is bewitched, for which the commers to them seeke remedie, -notes- G1Bodin.l.3. c.5. G2Vse oyntments and medicines.

#### Page 163

shewing hereby what diseases they can cure, Therefore naturall medicines to cure supernaturall diseases, are vsed onely to hide their Witchcraft and sorceries. III. That it may bee, as some thinke, that they haue a gift from God, this way to doe good.G1 Answ.G2 There is no reasonable probabilitie for this, for then God would not cõdemne them, nor such as seeke to them: neither would he suffer his seruants to bee so afflicted, (as you haue heard) in vsing his gifts; hee would not so ill reward his seruants; and this conceit of being the power of God, was in the bewitched Samaritanes, who thought so ouer-well of Simon Magus, as these Samaritan-like bewitched people doe of these filly Ma-gooses. IV. That they haue indured great torment, and great losses of cattell, and could not otherwise finde helpe.G3 - notes- G1Agist from God. G2Answ. G3Indured great losses.

#### Page 164

Iob was in another manner tormented, and receiued farre greater losses, yet he depended vpon God, patiently waited his leisure, resolved to trust in God, though he should haue died, and therefore was at length deliuered.G1 A woman which had a disease twelve yeares, and had spent all shee had, vnder the hands of Physicians to be cured, but could not, but rather grew worse, yet she resorted not to diabolicall meanes (that wee reade of) though ordinary meanes failed her, but waited Gods good time, and was miraculously deliuered, Marke 5. vers. 25, 29. So another woman had a spirit of infirmity, and was bound by Satan eighteene yeares; yet she would not (for any thing we know) vse any ill meanes for her helpe: for the Text saith; Shee was a daughter of Abraham, Lu. 13. 15, 16. and therefore was at the length also cured. -notes- G1Answ.

#### Page 165

V. That many haue gone to such, and found present remedy. G1 I.G2 As some haue found remedy, so other some haue not, euen by your owne testimony; so set one against y other. 2. The lawfulnessse of an action is not to be judged by the successe.

Wicked men in ill wayes prosper sometimes, to the hardening of their heartin euil, and so is there a spiritual plague vpon them for their wickednesse, which they do not consider of. G3 3. Wee haue the Apostles lesson, We may not doe euill, thät good may come thereof: the going to them God forbids, and therefore euill: and bodily case will not excuse the sinne before God. 4. Let such consider what before is deliuered, touching such as be holpen, whether they continue well, or whether a worse euil hath not after befallne them, or whether the like hath hot hapned to some of theirs, or to -notes- G1Find helpe. G2Answ. G3Rom. 3. 8.

## Page 166

some of their cattell, or to some of their friends, as stories shew, that so it hath hapned, and so it may still fall out. VI. G1 That they haue helpe from these at a little or no cost at all, where as Physick is very chargeable. G2But let such consider, that physicall meanes is of God, in the vse whereof wee may pray for a blessing; whereas this is of the Diuell, and the remedy with a curse. We cannot, we may not pray to God to finde remedie in seeking to the Diuell. It's also a miserable sparing, to spare the purse, and to damne the soule. VII. G3 T'hat these speak against bad Witches, and often discover them, and therefore cannot they themselues be bad. G4This is no good argument; for he may be bad enough himselfe, that speaketh against another, in some thing worse then himselfe. As for the discoverie of -notes- G1Its little cost to them. G2Answ. G3Speake against bad witches. G4Answ.

## Page 167

a bad Witch, you haue heard by the testimony and confession of a witch, that this they doe by the Diuels telling: Therefore being in league with the Diuell, they are for all these pretexts to be detested, and their villanies before God to be abhorred.

## Page 168

CHAP. XI. That there are bad Witches; and here of their profession, and practice, and how many things must concur in bewitching anything. G1All Witches, in truth, are bad Witches, and none good; but thus wee distinguish them, after the vulgar speech: It is needlesse to make particular prooffe of this sort; Historie, experience, and confession of such Witches are euidence enough. G2Of this sort are men, but very many women, younger, and older, but almost all very miserably poore, the basest sort of people, both in birth and breeding, most incapable of instruction, and cursedly negligent, and prophanely

contemners of the sauving knowledge: generally, people -notes-  
G1All Witches bad. G2Witches are very miserable.

#### Page 169

they are of ill natures, of a wicked disposition, and spitefully malicious against any with whom they are displeased, eagerly pursuing to bee reuenged. G1The profession of these is, by the Diuels instigation, onely to doe hurt. To doe mischiefe, is their common practice: yet some of them also (as with the white Witch) the Diuell dispenseth with, to helpe, as well as to hurt, as the Lancashire Witch Chattox could by her own confeffion; and that old Mother Witch 'Dembdike, as other Witches at the Barre confessed of her. G2 So could Iohn Samuel, the Witch of Warboys, bewitch and vnbewitch, as his wife confessed: and examples of these Bodinus giueth. G3 All these Witches haue Diuels and familiar spirits as is euident by the cófession of a multitude of Witches; those in -notes- G1Bad Witches onely to doe hurt. G2The triall of Lancashire Witches. G3In the arraignment of the Witches of Warboys. In Dæmono. 1. 3. c. s. They haue familiar spirits.

#### Page 170

Lancashire, Leicestershire, Bedfordshire, Northamptonshire; by others in France, Germany and other places; so as this is a truth not to be doubted of. G1These spirits appeare in sundrie shapes, yea the same spirit to the same party in diuers formes, as Chattox Diuell called Fancy, would be sometimes to her, like a browne Dog, sometimes like a Man, and sometimes like a Beare, as she confessed. G2These spirits are receiued of one from another Witch, as Ioane Willimot had a spirit by William Berry her Master, who receiued it by his blowing into her mouth. This Ioane afterward helped Ellen Greene to two spirits. Many such instances may be brought. G3But the Diuell vncalled commeth and offereth himselfe to most, as hee did to Dembdike, to Iames Deusce, to Lewis Gaufredy, and infinite others. Some call -notes- G1Spirits appeare visibly in diuers formes. G2Discouery of Leicester Witches. G3The Diuell offers himselfe.

#### Page 171

for one by name, through the perswasion of another, as once a boy at Bradley calling Bun, Bun, looking vp to the thatch of the house, there leapt a Toade to him, which went vp to his crown, and sucked. G1 Some Witch calleth spirits to give thens to others, when before they haue drawne them to consent to haue them, as the forenamed Willimot did, called Pusse and Hiffe, and gaue



them to Ellen Greene. Some Witch teacheth another to use some act or ceremonie to haue a spirit; as to go to the Sacrament and bring away the bread, and to giue it to the next thing which they should meet. as old Demdike aduised Iames Deuice to doe: or to go about the Churchyard, and to kisse whatsoever they hap to meete. G2 By these, and many other such like wayes, these common Witches come by their spirits: for of other Magicians I speake not here. -notes- G1How they came to get a spirit. In Wiltshire. G2Leicester Witch

## Page 172

By these damned spirits doe these cursed caytiffes worke all their malice and mischief. G1 For these they call, when they would doe harme, as farre as these spirits haue power to do hurt, and then bid them doe this or that for them. Thus Iames Deuice willed Dandy his spirit to goe and kill Mistresse Townley. Elizabeth Deuice the Mother called Ball, her browne dogge, to kill Iohn Robinson. Chattox called for Fansie her dogge to goe and byte one Moores Cow, to kil the same. G2For these spirits can doe great mischief, if God permit, many wayes. They can worke vpon the minde of men and women to stirre vp lusts and ill passions. Gaufredy had a spirit to stit lust vp in any he breathed vpó. Philip Flower had a spirit, to make one Thomas Simson to loue her: other instances Master Roberts doth giue. They can make men -notes- G1Witches Worke their mischiefes by Diuels. G2What those spirits can doe. Delcio, 1. 2. q. 9, 10, 11, 12, 13 14. In his life and death. Leicester Witch. In his Treatise of Witchcraft. Roberts, p.g. 57, 58.

## Page 173

and women mad and frantique, as Mary Smiths spirit did Edmund Newton. They can annoy the body many wayes; the relations of the tryall and arraignment of Witches, are full of varietie herein.G1 They can kill both man and beast, and blast corne, and doe many other euils and harmes: needlesse it is to take vp time with instancing particulars: they can bespot linnen cloathes with pictures of Toads, Snakes, and other vermine; as the spirit of one Hellen Ienkenson did a Buck of cloathes of Mistresse Moulshow, because she had the day before helped to search the Witch, and found the marke vpon her. G2 Thus they worke by their spirits, and else by themselues can effectuate nothing: neither can the spirits do any thing without Gods permission. G3 For this we must know, that three things must concur in the -notes- G1Delrio lib. 4. part.1. q.3.sect.2, 3,5. G2Northamptonshire Witch G3Delrio,lib. 3.p.1. q.1. pag 354.

## Page 174

bewitching of one man, or any other thing whatsoever. G1 I. Before any of Gods creatures can be annoyed, he must giue way and permit the same: this all will grant, who acknowledge a diuine power and prouidence of God ruling and disposing of all things. II. Then the operation of the Diuell, according to the power of God permitting, which hee knoweth either before, as is cleare in the story of Iob, Chap. 1. and 2. also by the relation touching the Witches, which bewitched the E. of Rutlands children; where wee may read, how Ioane Flower called for, and willed Rutterkinne her Cat, to goe and mischiefe the Lady Katherine, and the Cat cried Mew, and thereby shewed the Witch, that she could not doe her any hurt. G2 Or the spirit knoweth not before, but when hee hath gone and made triall, and then findeth -notes- G1 Three things concur to bewitching. G2 The spirit knoweth when God will permit him.

## Page 175

his power limited, as wee may reade in the relation of the Warbois Witches: how Mother Samuel sent two of her spirits against Master Throg morton and his wife, who making triall what they could doe, returned, and told her, That God would not suffer them to preuaile. III. Before the spirit worke for any Witch (though he will goe for himselfe, and of himselfe, where he hath no league with the Witch) yet to doe for her or him hee will not, without their consent and will, to make them guilty with him. G1 The Witch therefore must doe some thing to set him on, as to call him, to bid him goe, to giue him some thing before hee goe, as an old Witch gaue him a Cocke: of which wee may reade in Master Giffords Dialogue of Witches. So they send; but the Deuill doth the harme, and not they. -notes- G1 Witches consent.

## Page 176

Neuerthesse they are made guilty of these mischiefes. G1 I. Because they call them, and bid these spirits doe such euils. 2. Because they speake, and doe such things as please the Deuils, and which they desire and counsel to haue done, while they themselues goe about and do the mischief, (which though the Deuils can doe) yet will they not doe it for them, without these watchwords, and signes. 3. That they thinke verily, that they haue giuen them power to doe the mischiefes, laid to their charge, and thereupon they confesse, they hurt such and such persons, or killd this or that man or beast. 4. Because they assume to themselues, a kinde of glory within themselues, when the people feare them, and they haue a ioy in their hearts, that

they can awe others so by such thoughts of them. 5. And lastly, by the Couenant made with the Deuill, they -notes- G1Why witches be guilty of that which the Diuell doth.

#### Page 177

thinke, that what hee doth, is done by their cómanding power ouer them, and that they must so doe, because they will haue them to doe so. G1For these reasons may the Deuils deedes bee imputed to them: and they may bee said to doe, what the spirits doe, though their owne words and deedes haue no force in themselues, to effect their wills; albeit Satan maketh them beleue otherwise: but herein are they notably deceiued, as also when they thinke themselues to haue him at command to doe their pleasures: for, I.G2 The spirit will doe more somtimes, then the witch would haue him. For Agnes Samuel a Witch of Warboys, intreated the spirit Blue, that Mistresse Ioane Throgmorton might not haue any such extreme fits: but shee could not prenaile with him. 2.G3 Hee will not vndoe that -notes- G1Witches haue not power ouer Spirits as they thinke. G2Doe more then they would haue him. G3Not obey them.

#### Page 178

sometimes which the Witch wisheth to be vndone againe, as the Witches of Warboise, all three, endeauoured to vnwitch the Lady Cromwell, but could not. G1 3.G2 He wil threaten the Witch, and offer some violence vnto her, if shee will not doe what he would haue her, as the spirit did old Dembdike, who shoued and pushed her into a ditch, because shee would not goe and helpe Chattox the Witch (whom Dembdike could not abide) to make pictures. G3 So Chattox spirit threw her down, because whe (02) he appeared, she would not speake vnto him. Yea Bodinus telles vs, that when one called his spirit, and then did not set him on work, he presently killed him. G4 4.G5 He will annoy them, as he did Mother Samuel, tormenting her in her body grieuously: and as he did Chattox, taking her eiesight from her, yea, and would -notes- G1Dod in l.3.c.2.p.247. G2Offer them violence. G3Lanc. Witches. G4In his book de Dæmono. G5Torment them, Warboys Witches.

#### Page 179

sometimes come gaping vpon her in the forme of a Beare, with open mouth, as if he would haue worried her, as shee confessed. 5.G1 Hee will discover the Witches practices, and wil endeuour to bring them to their confusion and end: as the spirit told Master Throgmortens children in their fits. 6.G2 And lastly, hee will faile

them and breake promise with them, in their greatest neede; as he did a famous Witch in Hungarie, after shee was in prison, where wanting food, did then eate her own flesh and perished. Thus wee may see, how little command they haue ouer spirits, but as the spirits list, for their owne aduantage. -notes- G1Discover them. G2Roberts in his Treatise of Witchcraft, P.79.

## Page 180

CHAP.XII. To know whether one be bewitched, and the signes thereof. G1God permitting, and the Deuil working at the Witches command, man or woman, beasts or other creatures may be bewitched. G2Now, to know who are bewitched, what course better can betaken, thē to gather the signes from such as certainly haue been knowne to haue beene bewitched, and that by the confession of Witches arraigned and condemned for the same? as, G3When learned and skilfull Physicions can find no distemper in the body, or any probable reason of any naturall cause of such grieffe, pangs, and violent vexations, as the patient in the judgement of all the beholders doth endure: as Master Throgmortons -notes- G1Delrio, l.6.c.2.Sect.2.q.3.p. 969. G2Signes of one bewitched. G3I. Signe. Disease not naturall.

## Page 181

child did, when neither Doctor Barrow, nor Master Butler, learned Physicions, could yeeld any found reason of; as to neeze lowde and thicke, almost halfe an houre together, till blood come out of the nose and mouth: to haue a great swelling, and heauing in the belly, then a passing to the throate, ready to stop her breath, to make one speechlesse, and set the teeth together, to shake sometimes the legge, sometimes the arme, sometimes the head, as it were a seuer or some running palsie, to thrust out ones arme so stiffe and straight, as not possible to bow it, and such like motions as befell those children. G1 When some parts of a man, now fingers, now toes doe rot, and no rules of Art, or experience can doe any good, but the disease groweth rather the worse, by the best meanes; or if seeming in the Euening to bee - notes- G12.Signe. Remedies helpe not.

## Page 182

healing, in the morning to bee found to haue gone backward, as it did with one Iohn Orkton, bewitched by one Mary Smith of Linne. G1 G2When a very healthy body on a suddaine shall feele violent torture, pinching at the heart, bereauing him of sense, and so distract the patient, as hee or she is ready to teare the haire off their head, as it befell one Elizabeth Hancock, bewitched

by the forenamed Mary Smith, or being in health, strong and traueelling by the way, to be suddainely taken and to fall downe lame, become speechlesse, lose the vse of one side saue the eye, to haue the head drawne awry, the face and countenance deformed, hammes lame and turned out of course, feeling within prickings, as with Elsons and Sickles, as did one Abraham Law, bewitched by one Alizon Deuice, meeting him by the way. G3 - notes- G1Roberts his Trea. lise. G23.Signe. Violent and sudden torture in a healthy body. G3Relation of Lancashire Witches.

#### Page 183

G1When two or moe in the same family, or dwelling asunder, one or moe in one towne, and othersome in another, are taken in the like strange fits in most things, as were Master Throgmortons children, the Lady Cromwel, who had visited those children, and burnt some haire of the suspected Witch: So was Master Auery, and his sister one Mistresse Belcher, dwelling in seuerall places: for such violent strange fits cannot come vpon naturall causes so suddainely a-like to diuers persons, in so seuerall places, except some infectious disease should happen among them, to take it one of another.G2 G3When the afflicted partie, or parties, in their fitts doe tell truly many things, some things past, as the elder daughter of Master Throgmorton did, who told what the Witch had beene doing. Some things in - notes- G14.Signe. Like fits in diuers parties. G2In North-hamptonshire. G35.Signe. To tell in many fits things tredy.

#### Page 184

doing: as she told where her vncle and others were in the Towne: where the Witch was, and whither going, what they said and did when they met her. These sisters could tell in their fits, in what case and state one and another were, at the same instant, being 8,10. or 12. miles asunder, and also when the Witch fed her spirits, and what she said vnto them, as Mistris loane could tell some things to come, as in her first sit, how many in that house should be bewitched, and named the number and persons: Also the other (as wel as this sister,) told what the Witch Agnes Samuel would doe, if Master Ibrogmorton would goe and speake with her; they foretold their fits in their fits, how many afterwards, and how long they should hold them: that Mother Samuel should willingly confesse her fault, and the time when. Al these proued very true:

#### Page 185

yet these things are no effects of naturall diseases. G1When one shall doe many things, neeze, scritch, groane pittifully, start fearefully, heave vp the belly, bounce vp with the body strangely, become senseles, not hearing, seeing, or feeling: to speake also many things to purpose, and yet out of the fit to know not any thing hereof: as it hapned with these children. G2When there is strength supernaturall, as that a very strong man shall not bee able to keepe downe a child of nine yeeres old vpon a bed. So it was with one of Master Throgmortons. G3When the diseased doe vomit vp crooked pinnes, Iron, Coales, Brimstone, Nayles, Needles, Leade, Waxe, Haire, Straw, or some such like things; such haue beene seene to haue beene vomited vp: as Doctor Cotta witnesseth and produceth the witnesses for the same, and -notes- G16.Signe. Effects. G27.Signe. Supernaturall Strength. G38 Signe. Dehio, 1.2. c.8. pag. 221. Vomit up pinnes, and c. In his triall of Witches. Dehio, lib. 3. par. I.q. 4. sect. 6. Pag. 410.

#### Page 186

those learned men: When (with other things concurring, G1 else this is no sure signe) any doe see, not in a fancie or drame, but visibly some apparition, and thereupon some mischief to befall them: as it did to one Master Young of London, G2 the apparance of a Waterdogge to run ouer his bed; and at another time one cloathed in russet, with a bush beard, speaking to him. So also Toads and Crabs, crawling about his house, after which hee was tormented. So Master Auerie, G3 whom before I haue mentioned, saw as he rode in his Coach homeward a visió, and forth with his Coach-horses fell downe dead. One Master Engers men in Bedfordshire, driuing a Cart of corne to Bedford, saw a great blacke Sow grasing, which went along with them: at length the horses brake their cartiage and ranne away to Bedford: so at the returning backe -notes- G19.Signe. Visions. G2M. Roberts Treatise, pag. 57, 59. G3In the discourse of Witches executed at North-hampton.

#### Page 187

they saw the same Sow, and had the like violent course of horses: the chiefe man, afterwards, by a stroke of a Beetle vpon his brest, fell into a trance suddenly, and was in his senses distracted, and continued for a long time in extasies and gricuous perplexity. G1 To these may be added what formerly is written of the signes of such as the Diuel tormenteth; for what he can do without the association of a Witch, that can he doe, when he is willed by the Witch to doe his worke. And thus much briefly for

these signes of persons bewitched. -notes- G11.Book. c. 3. pa, 49, 52

## Page 188

CHAP.XIII. What those things bee which Witches doe, by which they doe set their? spiritsion worke to doe mischief, and by which they are said to bewitch. G1Though as you haue heard, Witches do not the harme themselues, yet doe they that which the spirit will haue them to doe, before he will worke the mischief. Hee sets them on, puts into their hearts euill thoughts: he inflameth them with rancor, yea and appeareth visibly speaking to them, counselling and vrging them to doe this and that; before he doth the hurt, they agree; and so the Witch sendeth him, who is ready inough to goe of himselfe, but he will not, in cases of Witchcraft. That which the Witches do, are as Watch-words and Signes, -notes- G1See Cotta, p. 89, 90, 91 Dclri. hb. 3 par. 1. q. 1. p. 354. q. 1. q. 3. what Devils do to stirre up witches to bewitch. The truth of these things appeares in relations of witches confessions.

## Page 189

that the Diuell may know, as it were, when, where, and vpon whom to doe mischief. The meanes which they vse, are diuers, and many, by which (as we commonly speake) they bewitch man, or beast.G1 By cursing and banning, and bitter imprecations: this is very vsuall with such: and the Diuell encourageth them thereto as he did one Mary Smith of Linne, the effect whereof fell on Iohn Orkton whose fingers she wished might rot off, when hee was strong and well: and so they did, and his toes too afterward. G2By threatnings with curses: as Chattox the Lancashire Witch did one Hugh Moore, Anne Nutter and others, who dyed thereupon. G3By Charmes and Spels, the words where of being repeated, the Diuell will doe hurt.G4 Bodin mentioneth how a maide could get no butter, when a boy repeated -notes- G1What witches doe to bewitch any M. Roberts, pag. 46. G21.Curses. G32.Threats. G43.Charmes and Spels Lib. I cap. 1. Scath. 12. ch 6. 7. In the summary before the admirable History of the Magician.

## Page 190

a verse, till hee was made to pronounce it back ward again. By a Charme did Gaufredy bewitch one Louyse Chapean, into whom the Diuell entred. G1By certaine formes of words like prayers, vsing the name of God, and the Lord Iesus, or the Virgin Mary, whom they call our Lady: seeming hereby to call vpon them for a



blessing, they vse these as a Watchword for their spirits, as  
 when they say, Here is a good horse, God save him, and c. G2By  
 praising and by words of commendations: this Bodinus cofirmeth  
 by many testimonies: and P.de Loyer despectris, who citeth Au.  
 Gellius his Noctes Atticæ for the same: whereupon the Italians  
 hearing any to praise others very much, say, Digratia no gli diate  
 mald'ochio. G3By their lookes, if with an intent to hurt: thus  
 could one Gamaliel Greeete doe, into whom -notes- G14 Formes  
 of prayers. G25 Prayses. Li. 2. ca. 4. Li. 9. ca. 4. G36 Lookes.  
 Dehio. 3 par. 1. q. 4. sect. 1.

## Page 191

whilst he was swearing, a spirit like a white Mouse entred, as  
 Ioane Willimot, the Leicestershire Witch confessed before  
 authoritie.G1 Bodinus also mentioneth this kinde of hurting: and  
 Virgil, in this verse, Nescioquis oculis, teneros mihi fascinat  
 Agnos. G2By their breath, as a Witch in the Diocesse of  
 Constance, who blowing, infected the whole body of a man with  
 Leprosie: so did Garefredy be witch with his breath. G3By  
 touching with the hand or finger, as Ellen Greene, one of the  
 Leicestershire Witches, touched one Iohn Patchets wife and her  
 childe in the Midwiues armes, and then sent her spirits to witch  
 them to death. G4 For the spirit Dandy said to the Lancashire  
 Witch Iames Deuice, when hee went to one Duckworths house,  
 Thou hast touched him, and therfore haue I power ouer him. A  
 Witch touched -notes- G1In the story of the Earle of Rutlands  
 children. Lib. 2. cap. 4. G27.Breath. Bodin. l. 2. c. 8. In the  
 booke of his life and death. G38.Touching G4Confessed in his  
 examination.

## Page 192

but the breasts of a woman that gaue sucke, and dried vp her  
 milke: this Danaus witnesseth.G1 Mary Sutton, a Bedfordshire  
 Witch, did but touch the necke of one Mr. Engars seruants onely  
 with her finger, and hee was presently after her departure  
 miserably vexed. G2By making pictures of Waxe and Clay of  
 those which they would be with, and either roast them, or bury  
 them, that as they consume, so will the parties; a notable story  
 here of is in Boëtius of one King Duffe, a Scottish King, which is  
 recorded fully in the Chron. of Scotland.G3 The Lancashire Witch  
 Chattox, and some others were much exercised in this diuellish  
 practice, as their confessions in their examinations doe witnes.  
 Ioane Flower, which bewitched the Earle of Rutlands children,  
 would curse the Lord Rosse, and take feathers and bloud and  
 boile them together, vsing -notes- G1In Dial. de Sortiarijs.

G29.Pictures. Delrio. l. 4 par. r. q. 4 Sect. 4. l. b. 2. G3See Scot. b 12 cha. 16.

### Page 193

many diuellish speeches and gestures, as her daughter Philip confessed. By tying of certaine knots, as Saint Ierome testifieth in vitæ Hilariouis. G1By sacrifices, as Balaam attempted: and as a woman before-named did offer a Cocke, and another a Beetle (as Serres in the French. Chronicle witnesseth in Henry the 4. dayes) or some the very paring of nailes, or but a piece of a girdle, as a spirit asked of the forenamed Ioane Flower. G2By getting something of those whom they meane to be witch: So the Witch Flower got the right-hand gloue of the Lord Rosses, which she first rub'd on the back of her spirit Rutterkin, then put it into hot boyling water: after, taking it out, pricking it often, and wished that the Lord Rosse might neuuee thriuc. There was a Boy at Bradtey, which had -notes- G110.Sacrifice. G211.Gifts receiued of w'itches.

### Page 194

a spirit in forme of a Toade called Bun; which spirit, as he confessed, told him, that to kill a mans horse, which hee rode to the water, hee must get the Owner to giue him something, as Bread and Cheese, or what else, before he could kill him. G1 G2By the Witches giuing something, as in charmed powder, ointment, hearbs, yea, or apples, or strawberries, bread, cheese, drinke: this hath been found true many times. By these (and no doubt many other wayes) they worke to effect their wills, and doe be witch others. -notes- G1A: st. in Ciuit. Dei. 1. 18 G212.Gifts giuen by Witches.

### Page 195

CHAP. XIV. Who they be that are most subiect to be hurt by these bad Witches: and of the remedies against Witchcraft. G1Though God may try his dearest children this way, yet it is very seldome, and vpon their goods rather then vpon their bodies: yet sometimes it hath been found, that they haue preuailed to the taking away of the life of some, who haue beene reputed religious. Such as vsually and most commonly are plagued by them, are, I.G2 Carnall Gospellers, such as professe religion, without the power of religion, Newtrals, Time-seruers, very worldlings, Libertines, Profane, Onely Outsides, Lukewarme Laodiceans, and such like. II. Grosly super stitious, heathenish -notes- G1See Master Cooper his Treatise of witches. Lib. 2. cap. 1. sect 4. G2Who are most hurt by witches.

## Page 196

obseruers of times, G1 of good or bad lucke, or vnlucky dayes, being dismayed at signes, as at the power of Planets: so when they stumble at first going out at the doores, when they meete with a splay-footed woman, or a Hare crofting them, when they put on one Hose or Shoo before another, as the left before the right, their bleeding suddenly at the nose, their burning of their eare or cheeke, right or left, the falling of falt, the croaking of Rauens, the chattering of Magpies, with a thousand of other heathenish obseruations. III. Such as vpon any manner of crosse are easily led away to thinke thmselues bewitched: for we commonly finde where people least suspect such, there is the most freedome from such. IV. Those that most feare them, whom they doe suspect to be Witches, and for feare doe giue something vnto them. For -notes- G1ler. 10. 2. For superstitious obseruations. See Delrio, 1. 3. par. 2. q. 4. s. 3, 4. P 417, 419

## Page 197

such are often paid home for this their feare of man, when (it may bee) in their course of life, they feare neither God nor Diuell, but liue very licenciously. The veritie of these things will appeare, by obseruing commonly such as be bewitched, and by considering what manner of persons they bee for the most part. G1Therefore to preuent the power of Diuels, and whatsoeuer Witches can doe, let vs labour, I. G2 To entertaine and vphold the preaching of the Gospell. For where it commeth, downe goeth the power of Witchery, Act. 8. and 13. Histories tell vs, where the Gospell came amongst the Heathen, there this hellish power of Deuils and spirits greatly diminished: as in Norway, and those other Northerne coasts. G3 And doe we not see, that where the Word is faithfully preached, and people obedient thereto, -notes- G1To preuent bewitching. G2Uphold religion. G3Bodin. l. 3. c. I. P. 230.

## Page 198

how these places are, either not at all, or very rarely troubled with Witches? Where Poperie and prophanenesse is, with contempt of preaching, or vile neglect thereof, there such miscreants are rife. G1 For surely there is no Inchantment in Iacob, nor any Diuination in Israel. II. G2 With outward meanes labour to bring forth fruits worthy the Gospel, and amendment of life: for G O D hedgeth the vertuous man about, lob I. so as Satan cannot come at him, without very speciallicence from God, and that onely for a triall: The Angels of God doe also pitch their Tents about such, Ps. 34, yea and haue charge ouer them to

keepe them in their waies, Psal.91. 11, 12. III.G3 To haue holy and Religious duties in our families, to pray with them rising vp and lying downe, and to lift vp our hearts in holy and heauenly eiaculations -notes- G1Inor against either reading. G2Liue well. G3Religious duties in the familia.

#### Page 199

in our going out, and in performing the duties of our particular callings: For, Pray continually, faith the Apostle, 1. Thef. 5.G1 And Saint Iames telleth vs, that the prayer of a righteous man auaieth much, if it bee feruent. Daudid did not onely serue God openly in the Tabernacle, but returned home, to blesfe his house, 2. Sam. 6. 20. And Iob euery day sacrificed to God, and sanctified his children and family, Ch. 1. 5. And God gaue to Israel a Law to sanctifie their houses. IV.G2 To goe euer well armed against these rulers of darknesse, Diuels and euill spirits, furnished with the heauenly furniture and spirituall weapons, of which the Apostle speaketh, Ephef. 6. 14, 18. V.G3 Being thus qualified, and thus armed, to trust in God only, who will keepe thee vnder the shadow of his wings, Psal. 91 and -notes- G1Iam.5.16. G2Spirituell armour. G3Rely vpon God euer.

#### Page 200

feare no Witches, nor Deuils; knowing euer this, that they cannot doe the very least harme to any of the least creatures of God, without leaue from him: no, not to enter into the Swine of the very Gadarens. Therefore rest on him, and when any crosse happeneth, say with an holy subiection to his will, It is the Lord, let him doe what seemeth hims good, 2. Sam. 15. 26. It is the Lord that giueth, it is the Lord that taketh away, blessed be the Name of the Lord, Iob 1.21.

#### Page 201

CHAP. XV. Of the meanes which have beene vsed by diuers to helpe themselues, when they thinke they or any thing they haue is bewitched. G1It is a miserable thing to see the vanity of people in so clear light of Gods Gospell, how they runne yet, either to vnlawfull, or to weake and very vncertaine meanes, to relieue themselues in cases of suspected Witchcraft, as these and such like; for I will recite only the most vsuall. 1.G2 To runne to a white Witch, and to seeke helpe so from the Deuill, and to put in practice his or her tricks of witcherie (of which before) to driue away a Deuill, and to help the bewitched: an vngodly course, as before is proued, and accursed before God. -

notes- G1Of Charmes and other detestable remedies vsed by vain people, See Scot. b.12. chap.21. G2To runne to a wizzard.

## Page 202

II.G1 To beate the suspected, as Master Enger did Mary Sutton the Bedfordshire witch, vpon which, his seruants were well; so one William Faireborne did beat Anne Baker, the Leicestershire Witch, whereupon his sonne Thomas recouered and amended. Sometimes such effects follow after, but wee must remember, 1. That this is not euer so, as fell out with one Henry Mills, who had ill nights after. 2. Except it be by the appointment of the Magistrate, it is against the Law of man, and being a priuate reuenge, is against the Law of God. 3. This then being euill, wee may not doe it, that good may come thereof: its no meanes of Gods appointment. 4. The torment vpon the partie is by the Deuill, which sometimes the Witch cannot remoue, if shee would: the three Witches -notes- G1Of beating the suspected.

## Page 203

of Warboyse, would haue vnwitched the Lady Cromwell, but could not: if shee doe, it is by making a prayer to him; of which Bodin giueth a fearefull example of a Witch, praying to the Deuil, to cure one whom she had bewitched. G1 And if the Deuill do cease to torment, it is because hee would nourish this reuenging practice against both Gods Law, and against the Law of the land; we may not violently iniure others, because they haue hurt vs. III.G2 To burne something of the Witches, which, what effect it may haue to heale the bewitched, I know not, nor vpon what ground, either in naturall reason or in religion: but this I am sure of, that when the Lady Cromwell made some haire of Mother Samuels to bee cut off, and her hairelace with it to be burnt, the children of Master Throgmorton were not the better, -notes- G1Li.3.c.5. G2Of scratching.

## Page 204

and the Lady was bewitched soone after, so as when Mother Samuel had tryed her husband, and after, her daughter to vnwitch her, they could not. For they may send their spirits to do mischiese, but it appeareth by this, that the Diuell, except hee list, is not at their comntand to helpe and heale the partie. IV.G1 To fetch the suspected, and to scratch him or her to get blood, as one Mr Auery and his sister did scratch two Witches, and drew blood of the (02) at Northhampton, and presently found ease; but this must wee know, 1. That albeit they had a little ease, while the Witches were with them, yet they were no sooner out

of sight, but hee and shee were in their old sits, and more vehemently tormented then before. This is then no certaine remedy. 2. It is no lawfull remedie, no more then beating the suspected. -notes- G1Of burnin something. In the triall of the Witches at Northampton.

#### Page 205

Violence vpon priuate motion, is a reuenge and we may not offer it to another, to ease our selues. 3. This is a rémedy which the Deuils themselues haue confessed to practise, and which the Diuell hath strengthened some to be able to doe: as you may reade in the Relation of Ma. ster Throgmortons children in foure seuerall places, especially of one Mary, a little child, kneeling on her knees, who scratched the young Witch a big maide, whilst the child was in her sit, and said that the spirit bade her do it; that the spirit willed her not to pittie the Witches crying, that the spirit held down the Witch to her, that it forced her to scratch, stretching forth her armes, and straining her fingers, whether shee would or no, to do it. G1G2 Is this a good and Christian remedy, where with the Deuill is so well pleased? Neither -notes- G1The Warboise Witches. G2The child but 9 yeeres old

#### Page 206

ther for all the scratching did the children amend, but were againe in their fits, and that often afterwards. Yea I haue read, that a woman Witch willed voluntarily one to scratch her, to helpe him.G1 V.G2 Some in the fits bring in the suspected, and make the same to Touch the afflicted partie. This may be vsed, but yet no testing therevpon: for, 1 I haue shewed, that by touching they bewitch people: the signe is therefore vncertaine. 2. By the suspecteds presence, though sometime the afflicted hath had ease, as was proued in Master Throgmortons children often; yet in that relation wee finde two things: First, that at Mother Samuels presence, when Mistresse Iane Throgmorton began her fits, she grew worse, and the rest fell into their fits at another time, as soone as they saw -notes- G1See Giffords discourse of Witches. G2Of making the suspected to touch the afflicted.

#### Page 207

her. Secondly, that the said Mother Samuel, when she perceiued afterwards, that the children were the better for her being with them, made a new composition with the Deuill, that they should be ill when she was with them: and this the children in their fits rouealed openly. So that the Witches presence or absence is but

a very vncertaine meanes, seeing that is of no force either way, but as they make their league with the Deuill: for the there is no naturall reason for it, nor diuine ordinance. There was another triall vsed very often by Master Throgmorton, to bring his children out of their fits, which was this: to make the Witch to say, I charge thee, thou deuill, as I loue thee, and haue authority ouer thee, and am a Witch, and guilty of this matter, that thou suffer this childe to bee well at this present: and by and by the child should be well.

## Page 208

But here note, that the Story telleth vs, that one of the spirits was the author and counsellor to this, and told one of the children in her fit, that if Agnes Samuel were made to speake these words, the child should for the present be well. What warrant they had to take the Deuils instruction, and to make her vse these words, so cursed and searefull, I leaue to the iudgement of the wise and religious. VI.G1 Some goe to them, and threaten the suspected, to carry them before authority, to prosecute law against them, and to hang them; and thereupon some haue been well.G2 Bodinus giueth diuers instances hereof. This may be vsed; they may be threatned with the course of iustice, to make them feare. But this is no certaine remedy; for some Witches are so far from being hereby moued to cease their Witcheries, as on the -notes- G1Ostbreatening the suspected. G2L.2.c.I. and l.2.c.5. Remigius in Dæmonolatria. l.3.c.3.

## Page 209

contrary they are the more prouoked, to euill, as was Mary Lamb of Lin, who being threatned by Iames Scot that he would hang her, if his wife had any such fits as aforetime shee had, did soone after bewitch her againe, and she was tormented as formerly she had beene. This and such other like meanes people doe vse for ease and helpe, but they are either vncertaine or vnlawfull.G1 The best is Fasting and Prayer, to remoue a diuell, as before hath been deliuered: for God onely can free vs from Diuels and Witches, and his meanes appointed must we only vse, and therein expect from him a blessing.G2 -notes- G1Of fasting and prayer. G2True means of popish superst. remedies, see Delrio, 1.6 c.2.S.3.q.3.

## Page 210

CHAP. XVI. That Witches may bee discouered, though there be many difficulties therein, and the causes thereof. G1It is not to bee doubted, but that Witches may bee detected; this is



certaine. 1. From God, in the giuing of his Law against Witches, Exo. 22. 18. Thou shalt not suffer a Witch to liue. Which implyeth a discouery of them, or clfe it could neuer be put in execution, and so should bee a law to no purpose. 2. From History: First diuine: for Saul found out Witches, and executed the Law vpon them, I. Sam. 28. And so did good Iosias, 2. King. 23. 24. Secondly, wee haue Chronicles and many relations made of the euident discourse of Witches. -notes- G1Witches may be detected.

## Page 211

3. How tryals are in our owne countrey at many Aslises. G1So as it is cleere that Witches may be discouered; though it cannot be denied, but that there are some difficulties therein, and that for these reasons. I.G2 Because of the secrecy of the grounds of Witchcraft so close and hidden, as being one of the greatest works of darknesse committed this day vnder the Sun. II.G3 For that from natural causes may arise very strange tortures, pangs and torments, as if the afflicted were bewitched in the iudgement of most ordinary apprehensions. III.G4 Because of cunning counterfeites, who can so liuely expresse the outward and visible apparances of such as are be witched, as if they were indeed really possessed and bewitched. IV.G5 For that witnesses may feigne their accusations, yet and confirme them by oath to bee - notes- G1Why hard to detect them. G2Secrecy of it. G3Strange effects of naturall diseases. G4Cunning counterfeits. G5False accusations.

## Page 212

true; of which wee haue a notable example of one Grace, or rather gracelesse, Sowerbutts, inticed by a Priest or Iesuite called Tomson, alias Southworth, to accuse her own Grandmother, her Aunt, and another woman, all three Protestants, of Witchery, and that she had by them beene afflicted, and seene them in their practices of Witchery, in the night, sometimes in one place, and sometimes in another, naming when, where and how, and the ground of all this was, because they would not become, forsooth, Románe Catholiques: a bloudy practice, fit for a Romanist, and very vnnaturall.G1 G2 V.G3 Because of the strong imagination of such as suspect themselues to bee be witched, which will make them think verily that they see strange apparitions; and for feare will dreame of the suspected, and so may cry out, and talke of him or her in their feare -notes- G1A notable villaine of a priest and his popish proselite. G2In the tryal of the witches of Lancaster. G3Force of imagination and effects of it.

## Page 213

full dreames, the fantasie being oppressed. And if the disease called the Mare, happen to such an one, then their sweating, their mouing, and struggling, with an imagination of one creeping vpó thé, from the feete to their brest, (they awaking in feare and trembling) wil make thé say and sweare too, that they are bewitched. VI.G1 For that vaine persons many times are the pursuers of the suspected, who are so transported, with rage and uncharitable desire of reitenge, (they stil fearing some haime by them, except they can rid them out of the way) that they will ouer-dili-gently gather matter to strengthen their suspicions: some out fró meere imagination; some from words and deeds taken in the worst sense; some from the sight of some creature on a sudden, as a Cat, Weasell, Polcat, or such like, late in the euening, where they saw not any before; some -notes- G1The pursuers malice.

## Page 214

from idle relations of superstitious neighbours; some from accidents hapning vpon others, vpon a suspected person, and (their falling out; and if the pursuers bee of some ability, to these shall be added the too consistent auouching of some flatterers, that such an one is a Witch, and all tending to further the rage of the pursuer, to bring the suspected to his or her end. VII.G1 Because there may concurre many seeming probabilities, which commonly mis-lead many for want of iudgement, and for want of thoroughly weighing the weight of thé in such a case, taking such presumptions for sufficient prooffe, when they are nothing so. VIII.G2 Andlastly, for want of deepe search into the subtilty of Satan, who (as is proued) often worketh without any association, or league with the Witch: yea (as is also before declared,) -notes- G1Secming probabilities. G2Satans subtilties.

## Page 215

the diseases or death of men or beasts may bee meerely naturall, and no work of Satan therein at all, and yet euen in these things, he hath his mischieuous deuices, to make them to bec cast vpon some man or woman, altogether innocent of the same, and thus he doth it. G1 He knoweth when his power is granted him of God to doe hurt to man or beast, also hee knoweth the growing of a naturall disease in man or beast: he knoweth the ripening thereof, and at what time it will breake out. Now marke, before his own act, or that in nature breake out, hee stirreth vp some occasion to make the party, man or woman, to be afflicted in their persons, or cattel, to fal out with some angry

neighbor, man or woman, either immediately, or some small time before; that so this act of his owne, or of nature may bee imputed vnto that angry waspishnatured -notes- G1Satans mischeuons deuises to cause suspition of witchcraft uniuersally.

## Page 216

and shrewd-conquered neighbours, so come to be reputed a Witch: which hee hauing gained by two or three such pestilent practices, hee setteth wicked people on to follow such an one to death, that innocent blood may bee shed, and many become guilty thereof, which he thirsteth after. A mischieuous subtiltie of all the wife hearted Grand-Iury Gentlemen seriously to bee considered of. And this should make angry malicious natures, such as be giuen to cursing, railing and bitter speeches, to bee reformed, euen in this respect, lest God punish them, by giuing them ouer vnto this bloody practise of Satan, to their shame and destruction. For these reasons it happeneth, that it is an hard thing to discouer the practices of Witchcraft, without more diligent search, then is commonly vsed to detect Witches.

## Page 217

CHAP. XVII. That there are some great presumptions of a Witch for which be or shee may bee brought before authority to be examined. G1I will not heere trouble my selfe to set downe the many surmises of people, that such and such are Witches, because they be the vaine conceits of the addle-headed, of silly fooles, or of prattling Gossips, or of superstitiously fearefull, or of fansiefull Melancholicks, or of discomposed and crazed wits, as a Diuine speaketh.G2 But heere I will set down such probabilities, as may iustly cause the suspected to be questioned, as these: I.G3 To bee much giuen to cursing and imprecations, vpon light occasion, and withall to vse threatnings to be reuenged. And presently thereupon euil to happen, -notes- G1Of weake coniectures. Delrio.l. s. sect. 4, Who prattle most of mitches. G2Probabilities of one to be a witch. G3Bitter cursers.

## Page 218

and this not once, or twice, to one or two, but often, and to diuers persons. This is a great presumption. (all these circumstances withall considered) because Satans offers himself (as before is shewed) vnto such, and such meanes, wee find that Witches vse to bewitch men and beasts; yet is this but a presumption, for that many are so bitter spirited, that they will curse and ban, and threaten reuenge, and yet bee no Witches. Also Satan is subtil, as is noted in the former Chapter, to make

vse of Gods leaue giuen to himselfe, and of the working of naturall diseases, which vpon cursing breake out, as is caused thereby. II.G1 An implicit confession, when any come and accuse them, for vexing them, hurting them, or their cattell; they shall hereupon fay, You should have let me alone then: as Annne Baker a Witch, said vnto one Miles: or, I. -notes- G1Confession implicitly.

## Page 219

have not hurt you yet, as Mother Samuel said to the Lady Cromwell, when shee caused her haire to be burnt: or to fay to one, I will promise you that I will doe you no hurt, vpon this or that condition, as others haue said. These kinde of speeches are in manner of confession of their power of hurting, and yet but a presumption; because such speeches haue beene, and are vsed vpon diuers ocasions, by others which are no Witches. III.G1 The suspecteds diligent inquiry after the sicke party, and an ouer-inquisitiuenes to know how such an one doth, falling sicke presently vpon his or her cursing and threatning, with the suspecteds comming to visit him or her vsent for, especially after they bee forbidden the house. Thus haue those done which haue been found condemned for Witches: yet but a presumption, because mans heart being reuengefull, -notes- G1Ouer inquisitivenessse after the partie sicke.

## Page 220

and hauing cursed and threatned, and hearing of some sudden mischance, is so taken vp with a cursed ioy, as maketh him or her thus to doe, and yet by no league with the Diuell. For Salomons words may not onely bee applyed to Witches, but euen to all others, as an inbred cuill in mans heart, Reioice not at the fall of thine enemy. And for comming being forbidden, it is the impudency of some of the poorer fort, rude and ill-mannered to doe so, and to bring some small thing to curry fauour againe. IV.G1 The naming of the suspected in their fits, and also where they haue beene, and what they haue done here or there, as Master Throgmortons children could doe, and that often, and cuer found true. G2G3 This is a great presumption; yet is this but a presumption; because this is only the diuels testimony, who can lye, and that more often then -notes- G1In fits to name the suspected. G2Relation of Warboys witches. G3Its yet but a presumption.

## Page 221

speake truth.G1 Christ would not allow his witnesse of him in a point most true: nor Saint Paul in the due prayeses of him and Syllas. His witnes then may not be receiued, as sufficient in case of ones life. G2 He may accuse an innocent, as I shewed before out of Mr. Edmunds giuing ouer his practice to finde stolne goods. And Satan, we reade, would accuse Iob to God himselfe to bee an hypocrite, and to be ready to bee a blasphemmer.G3 And he is called the Accuser of the Brethren. Albeit I cannot deny, but this hath very often proued true: yet seeing the diuell is such an one, as you heard, Christian men should not take his witnesse, to giue in a verdict vpon oath, and so sweare that the Diuell hath therein spoken the truth. Bee it farre from good men to confirme any word of the diuell by oath, if it bee not an euident truth, without the Diuels testimony, who in speaking - notes- G12. Mar 1. 25. Act. 16. G23. Iob. 1. G34. Rouel. 1 2.

## Page 222

the truth, hath a lying intent, and speaketh some truths of things done, which may bee found to be so, that he may wrap with them some pernicious lye, which cannot bee tryed to bee true, but must rest vpon his own testimony to insnare the bloud of the innocent. G1 V.G2 An apparition of the party suspected, whom the afflicted in their fits seeme to see. This is a great suspicion: for some bewitched haue cryed out, seeing those who were suspected to bee Witches, and called vpon them by name, as Mistresse Belcher in Northamptonshire, of Ioane Vaughan, Mr. Engers man, or Mary Sutton of Bedfordshire.G3 So did Mr. Throgmortons children vpon Mother Samuel: yet this is but a presumption, though a strong one: because these apparitions are wrought by the Diuell, who can represent vnto the fantasie such as the parties -notes- G1Note this. G2Tosee the suspected in their fits. G3P. de Loyer: pe ctris. ret but a presumption.

## Page 223

vse to feare, in which his representation, he may as well lye, as in his other witnesse. For if the diuell can represent the Witch a seeming Samuel, saying, I see gods ascending out of the earth, to beguile Saul; may wee not thinke he can represent a common ordinary person, man or woman vnregenerate (though no witch) to the fantasie of vaine persons, to deceiue them and others, that will giue credit to, the Diuell? G1 VI.G2 The common report of neighbours of all sorts, if withall the suspected be of kin to a conuicted Witch, as sonne, daughter, brother, sister, neece, or nephew, or Grandchild, or a seruant man or maid, or of familiar acquaintance with such an one. This is a cause of fuspicion: For common reports ofneere neighbours of all sorts do arise out of

some shewes, and Witches are known to endeavour to make others -notes- G1I. Sam. 28. G2Report of Neighbours

#### Page 224

Witches, such as they daily conuerse with, as Mother Samuel of Warboys did her daughter: old Demdike the Lancashire Witch did her grand-daughter, and grand-son, her daughter and a neighbour of hers; yet all this is but a presumption; because a cōmon report may arise, though not vpon no grounds, yet vpon very weake grounds, being duely examined: and though Witches doe labour to make others like themselues; yet wee finde, when Mothers haue beene executed for witchery, some of their children haue not onely been no Witcherly miscreants, but by Gods mercy, haue become religious and zealous Christians, of which I could giue some instances.G1 VII.G2 The testimony of a Wizard, the cunning man or woman; this may be a great presumption: for who can better discouer a Witch, then a witch? -notes- G1But a presumption. G2A good witches testimony.

#### Page 225

and many haue bin found such, whom the Wizard hath accused to be Witches. G1 But yet this is but a presumption; because, if he be not a counterfeit (taking vpon him to know more the (02) he doth) but indeed a very Witch; yet is his testimony sometime the testimony onely of the diuell, by whom he commeth to know another to be a Witch, and not vpon his owne knowledge; and though in this case he bee found to speake true sometimes, yet may he lye also, being instructed by the father of lyes. But as concerning this Witnesse, if a Wizard happen to cast out of himselfe an accusation against another without asking, it may be vsed for a presumptiō: but none may goe to such an one to aske his testimonie, nor vse his skill to discouer a Witch, no more then for this end, to goe to the diuell himselfe. To vse a sieue and a paire of -notes- G1ret but a presumption.

#### Page 226

sheeres, with certaine words: To put something vnder the threshold, where the suspected goeth in, or vnder the stoole where he or she sitteth, and many such witchery tricks and illusions of Satan to be detested.G1 To burne some cloathes in which the sicke party lyeth, for to torment the Witch; to burne part of the creature in paine; to burne aliue one, to saue the rest; and to make the Witch to come thither: These are execrable sacrifices made to the diuell, to be abhorred of all true Christians. G2 The Romanes in oldtime put to death such as by

Magick would discover theeues, to come by their goods stolne. Christians then should abhorre these abominations.<sup>G3</sup> Some think it lawfull to try one suspected, by casting him or her into the water, and binde their armes acrossse: and if they sinke not, but doe swim, then to be iudged Witches, as -notes- <sup>G1</sup>Witchery tricks to discover a witch, unwarrantable. <sup>G2</sup>Bodinus in Dæmo.l. 3.c.5. <sup>G3</sup>Ofcasting a suspected party into water.

## Page 227

Master Enger tryed vpon Mary Sutton, the first time bound as before, and then shee swamme like a planke: then was shee searched, and the marke found; and by counsell giuen him, she was the second time cast into a Mill. damme very deepe, thus bound; her right thumbe to her left toe, and her left thumbe to her right toe, who sate vpon the water, and turned round like a wheele, as in a whirlepoole, yet they had her tyed in a rope, lest she should haue sunke. <sup>G1</sup><sup>G2</sup> But Doctor Cotta doth by many reasons, dissuade from this tryall, as not naturall, nor according to reason in nature, and therefore must come from some other power, but not of God: for that were a miracle, which wee are not now to expect from God, and therefore this strange worke is from the Diuell. The obiection made, he answereth fully. There needs no -notes- <sup>G1</sup>In Bedfordshire. <sup>G2</sup>See also against this, Delrio, l. 4. c. 4. q. 5. S. 3. pag. 655. In his tryall of witches. cap. 14. See Master Perkins against this in his discourse of witchcraft, cap. 7. Se. 2.

## Page 228

miraculous meanes more to detect Witches, then other secret practices, and it is an adulterous, and vnbeleeuing generation to look for a signe: and what is this but a presumptuous expectation of an extraordinary reuelation from God without warrant? Of other vnlawfull tryals, see Delrio, lib, 4. c. 4. sect. 6.

## Page 229

Chap. XVIII. Of the maine point to conuict one of witchcraft, and the proofes thereof. <sup>G1</sup>To couict any one of witchcraft, is to proue a league made with the Deuil. In this only act standeth the very reality of a Witch; without which neither she nor he(howsoever suspected and great shewes of probability concurring) are not to bee condemned for witches. Without this league, they bee free, though the Deuill hurt mens bodies, kill their cattell, and that ill haps fall out, vpon his or her cursing. <sup>G2</sup>This is the principall point to be inquired after in al enquiries; this must bee only aimed at; all presumpciōs must tend to proue



this, and to discover this league; without which no word, no touching, no breathing, no giuing -notes- G1What prooueth one to be a witch. G2The league to be principally sought after.

#### Page 230

nor receiuing, are of force to bewitch any. If this be not proued, all the strange fits, apparitions, naming of the suspected in trances, suddaine falling downe at the sight of the suspected, the ease which some receiue when the suspected are executed, bee no good grounds for to iudge them guiltie of Witchcraft. This league therefore, though neuer so secretly made, is to be discovered; seeing it is that only which maketh a Witch, and by which all is done, which instly can bee laide to his or her charge. G1Now, they that make this league, haue a Familiar spirit. For this is true, as soone as the league is made, the spirit, one or moe, is familiar with them, as before is proued. This was prooffe sufficient of a Witch in Sauls, and Iosias time. G2 Then Witches were knowne to haue famillar -notes- G1They haue a familiar which make a league. G21. Sam. 28. 2. King. 23. 24.

#### Page 231

spirits: and such haue they now, by which, after the league made, they worke all their mischiefes. G1 Now the Witch thus in league and familiarity with the Deuill, is conuicted by these Euidences. I. By a Witches marke, which is vpon these baser sort of witches, and this by sucking, or otherwise by the Deuils touching, experience prooueth the truth of this, and innumerable instances are brought for examples. Tertullian found this true, and saith, It is the Deuils custome to marke his: God bath his marke for his, Ezekiel 9. Reu. 7. and 14. The Beast will haue his marke, Re.13. (who is the Deuils Lieutenant) so the Diuel himself wil haue his mark: see the relations of Witches, and the witnesse of many learned men, writing of Witches and witchcraft. Therefore where this mark is, there is a league and a familiar - notes- G1Euidences to conuict one of witchcraft. A marke. Lib, de Coro milit. and Bab. See Bodin. De Michaelis bis dela. es Spirits. Annot. Perkins and others. Delrio, lib. I. P. 13 o.l. 2.p.198.

#### Page 232

spirit. G1Search diligently therefore for it in euery place, and left one be deceiued by a naturall mark, note this, from that. This is insensible, and being pricked will not bleede. When the marke therefore is found, try it, but so as the Witch perceiue it not, seeming as not to haue found it, and then let one pricke in some other places, and another in the meane space there: its

sometimes like a little teate, sometimes but a blewish spot, sometimes redspots like a fleabiting, sometimes the flesh is sunke in and hollow, as a famous witch confessed, who also said, that Witches couer the (02) , and some haue confessed, that they haue bin taken away; but, saith that Witch, they grow againe, and come to their old forme.G2 And therefore, though this marke be not found at first, yet it may at length: once searching therefore must not serue: -notes- G1To search diligently for the marke. G2See the life and death of Lewis Gaufridus

### Page 233

for some out of feare, some other for fauour, make a negligent search. It is fit therefore searchers should bee swome to search, and search very diligently, in such a case of life and death, and for the detection of so great an height of impiety. II.G1By Witches words:as when shee or hee hath been heard to call vpon their spirits, or to speak to them, or to talke of them to any, inticing them to receiue such Familiars, offering one, and counselling to doe something to get one. Also, when they haue beene heard testing of the killing of some man or beast, or of the hurting of them, or when they haue not onely threatned reuenge vpon any, or their cattell, but haue foretold particularly what shall happen to such an one, and the same found true, and their boasting afterwards thereof. Furthermore, if they haue beene heard to speake of their transportation -notes- G1Witches words.

### Page 234

from home to certaine places of their meetings with others there, of which transportations stories make mention: and also the relations of the Lancashire Witches meeting at Malkin Tower, some 20.together, and were carried by spirits in likenesse of Foales, as those Witches confessed. G1 These speeches are to be inquired after, and who can witnes them: for they proue the league and familiarity with the diuell. III.G2By the Witches deeds, as when any haue seen them with their spirits, or seene to feede some creatures secretly, or where the Witch hath, put such, with the smell of the place, which (as very learned men doe auouch, and is found true by experience) will stinke detestably. G3 Also, when it can be found, that they haue, made Pictures (as the Lancashire Witches did) hellish compositions, or any such -notes- G1Bodin. his Dæmono. Deltio, lib. 2.q.16. de disq. magice. G2The witches deedes. G3Delrio, in disq. mag. li. 2. par.I. q.4.s.4.

### Page 235

Witchery Arts, as is before mentioned, chap. 13. Moreouer when they give any thing to any man, or other creature, which immediately causeth either paines, or death.G1 IV.G2 By the Witches extasies, which some of them haue been found in, of which Peter de Loyer, in his book de spectris. giueth liuely instances, with which the delight hereof Witches are so taken, as they will hardly conceale the same, but will tell it to one of other; and if they doe not, it cannot be, but at one time or other they will be found therein. V.G3 By some one or moe fellow Witches, confessing their owne witchcraft, and bearing witnesse against others, so as they can make good the truth-of their witnesse, and gine sufficient prooffe thereof: as that they haue seene them with their spirits, or that they haue receiued -notes- G1Extasies. G2Cap. 12. G3Fellow Witches.

## Page 236

spirits from them; that they can tell, when they vsed Witcherie tricks to do harme; or that they told to them what, harme they had done; or that they can shew the marke vpon them; or that they haue been together in their meetings, and such like, as the Lancashire Witches gaue testimony one against another of these things. VI.G1 By some witnesse of God himselfe, hapning vpon the execrable curses of Witches vpon théselues, praying God to shew some token, if they be guilty, as fell vpon Mother Samuel the Warboys Witch, who by bitter curses vpon her selfe, seeking to cleare her selfe, wishing some signe to be shewed, if shee were guilty, presently her chinne did bleed, thevery place where her spirits did sucke, as afterwards shee confessed. So one lennet Presto, a Yorkshire Witch, was brought to the dead body of -notes- G1Gods witnesse.

## Page 237

one M. Lister bewitched by her to death, which she no sooner did touch, but the corps bled fresh bloud. Such an euidence sometimes, though not alwaies, is giuen from God, when hee is so pleased to detect such malefactors guilty of bloud. VII.G1 By the Witches own confession of giuing their soules to the diuell, and of the spirits which they haue, and how they came by them. G2If any thinke that it is almost impossible to make Witches confesse thus much, they are deceiued; for I finde by Histories, exceeding many to haue confessed, and in our owne Relations of arraigned and condemned Witches, wherein I finde how a Witch hath confessed the fact to the afflicted, being brought vnto him, and charged with bewitching him: as Mizon Device did to John Law: So to the afflicted friends, as did Mother -notes- G1The witchesconfession. G2Witches marke brought to confesse.

Samuel to Master Throgmorton. Some to Justices, whe (02) they were examined, as did the Lancashire and Rutland Witches. Some to the Judges so freely, as made the Judges and the Justices to admire thereat, as they did at Lancaster. Some in terrour of conscience, truely apphending the fearefulnesse of their league made, as did one Magdalen a French Gentlewoman, seduced by Lewis Gaufredy, who also himself at length made a large confession before his death. We see therefore, that Witches may be brought to confesse their Witchcraft. And thus much for the found cuidences, more then presumptions vpon which they may be found guilty, and justly bee condemned, and put to death.

CHAP. XIX. Of the manner of examining of Witches. There is required great diligence, wisdoms and circumspection in the examination of a Witch. G1 It were fit and necessarie for such as be in authority, and haue Witches brought before them, that they should bee men, in some sort, well seenc in treatises of witchcraft, to know how to proceed vnderstandingly in detecting them, and to bee able to judge when the witnesses speake to the point. G2 That which the witnesses speake in this cafe, may bee reduced to three heads. I. To meak coniectures, which are commonly alledged by the weaker sort, arising out of their owne imaginations, or idle speeches of some others. All of this -notes- G1 How they should be qualified that examined witches G2 In three heads the witnesses words are to be referred Weake coniectuces.

kinde the wise examiner may draw together, to make so of all, perhaps, a presumption; and in hearing the suspected part es answer to these, may collect matter of more weight. 2. G1 To strong presumptions, such as are before set down, chap. 17. which are much to bee insisted vpon. 3. G2 To sufficient proofes, of which in the former Chap. last before. The prooffe of the first, if no further presumptions can bee made, may cause a watchfull eye ouer the suspected, and doe deserue a sharpe admonition from authoritie, that the party take heede, for increasing iustly of any such, though light suspicions, for the time to come, and so to send her or him home againe, if the Law will permit. The second sort, which are great presumptions, being iustified by some witnesses, are iust -notes- G1 Strong presumptions. G2 Sound prooffe.

cause of the suspected imprisonment, and are worthy, after triall at the barre) though not of death) yet of very seuer punishment for the same, such as the wise dome of the Iudge, and the lawes will allow of. But good euidence for the third, maketh the party, or parties iustly guilty of death, and they ought to dye for the same. G1Now concerning the parties to be examined, they are many and in this order to be brought in, and that a part, and not in the hearing one of another. I.G2 Is the afflicted party, if hee or she can come to giue testimony. This party is to bee questioned in these things: I.G3 How, when, and where, and vpon what occasion, the paine hapned to him, or her? 2. How they bee in their fits? what vnderstanding or memory they retaine, and with what apparitions their minds bee troubled? - notes- G1Parties to be examined. G21.Partie afflicted. G3The examination.

3. How the fitends, and how they be after the same? By these may be gathered the naturall, or supernaturall quality of the disease.4. Whether they haue had the iudgement of some learned and iudicious Physician, touching the nature of the disease? 5. Why they should thinke the disease to come by Witchcraft, and not rather, either to be a naturall disease, or Satans wothe, through Gods permission, without any league with a Witch? 6. and lastly, who it is they doe suspect, and vpon what good grounds? II.G1 Are the friends, father mother, brethren, sisters and suctr as are neere, and dayly attend the afflicted in their fits? I.G2 The same questions may bee demanded of these also. 2. They are to bee questioned in the presumptions very throughly as they be, in chap. 17. Lastly, whether any search hath beene -notes- G11 Friends. G2The examination.

made, to find the marke? If they haue searched and found any, then how they know it from a naturall marke? If search haue not beene made, then to command some fittest for the purpose, to make diligent search. 3.G1 Are indifferent neighbours. But some are fearefull, superstitious, or children, or old silly persons, whose testimonies are to be heard, but not easily credited, as being persons in such a case as this is, very much subiect to mistaking. G2 Other neighbors, such as be of vnderstanding, well aduised and conscionable, are to bee questioned, and their testimonies regarded. In questioning of these, it is to be demanded, I. Whether they haue seene the party or parties in

their fits, and how often? 2. What the life and course of such hath been? 3. What they, thinke of the disease, whether naturall, or by the diuel, or whether -notes- G13.Neighbours. G2See P.de Lo yer in I b.dc syect is. his many reasons hereof. The examination.

#### Page 244

the party doth not counterfeit, and their reasons euery way? 4. What they think of the suspected party his or her life and conuersation? 5. If they suspect any, then vpon what grounds? And heere inquire of them the presumptuous, and the more euident proofes. 4.G1 Are suspected aduersaries, either to the afflicted, or to the suspected Witch. Though ill will we say, neuer speaketh well, as being willing willfully to mistake: yet is ill-will desirous to find matter, and will pry very narrowly into eucry thing, to discouer what they desire to sinde. Therefore though it be wisdom to suspect ill-wil, yet may some things bee found out by them, which other wise may bee mistaken, or lye hid. G2Inquiry may bee made of these: I. Touching the afflicted person, what his conuersation is; and whether there be any probability -notes- G14.Aduersaries. G2The examination.

#### Page 245

of counterfeiting? Then concerning the suspected, what he or shee is, and why thought to be Witches? 5.G1 The Physician, if vse haue beene made of him. It is very necessary to haue his iudgement in this case, to know whether the disease bee naturall, as hee vpon mature deliberation, and diligent search hath found it? G2 or whether there bee any counterfeiting herein? or if the disease bee not naturall, yet whether Satan may not mixe with it his supernaturall power, beyond the force of the disease? These are for Physicians to iudge: And therefore it is very requisite to haue the aduice of some iudicious Physician herein. 6.G3 The report of a White or good Witch, as the people call him or her. This Witch must be brought before Authority, and it must be demanded of him or her, I.G4 What they haue reported -notes- G15.The Phy. sician. G2The examination. G26.Wizards report. G4The examination.

#### Page 246

of the suspected partie? 2. Vpon what grounds they haue thus accused the said party? for such an one may know the other to bee a Witch, one of these two waies: I. Either vpon some inward acquaintance; and so either by sight hath obserued, or by conference hath learned so much from the suspected, or

secondly by his owne familiar spirits, as before I haue shewed by example in chap. 8. in one Ioane Willimot. Now, if such an one bee a Witch indeede, hee or shee can discouer the other, and can tell where their mark is, what bee their practices of Witchcraft, and so is able to conuince the other of the crime.G1 Therefore such a witnesse in these things must be diligently examined. And if he or shee cannot bring fuficient prooffe to make the accusation good, such an one deserueth seuerely punishing for their speeches -notes- G1Wizards not making good their report, are to be punished senerely.

#### Page 247

against the suspected. VII.G1 Are the suspected Witches whole family able and fit to answer, and to giue euidence; also such as be knowne to haue had inward familiarity with the suspected? These vpon the parties present apprehension, are to be brought before Authority also, and forth with, vpon their attaching, to be kept asunder from the suspected, and one from conferring with another, except it be openly heard what they say: for these of all other are most likely to be able to detect the suspected, in his or her secret sayings, or doings.G2 At their apprehension, then also to search the house diligently, for pictures, or powdres, bones, knots, pots, or places where their spirits may be kept, oyntments, and for haire cut, books of Witchcraft, or charms, and such like. G3These are to be examined, I. of the suspecteds cursings, and -notes- G17.Witches familie. G2What to search for in the house. G3The examination.

#### Page 248

threatnings. 2. Of his or her much inquiry after the afflicted party, how he doth; and when he or she began to be so inquisitiue; as whether, vpon some present falling out, and after his or her cursing and threatens? 3. In hearing the party to bee ill, whether hee or shee boast any thing, or reioyced thereupon, with the reasons thereof? After the examination of these presumptions, then to inquire further: 1.G1 Whether they haue seene him or her call vpon any spirit, or to speake of it to them, or to haue seene them feeding them, or found any secret place to be suspected, and giuing forth a noysome and stinking smell? 2.G2 Whether they haue heard the suspected to foretell of mishaps to befall any, or heard them speake of their power to hurt this or that, or of their transportation, to this or that place, or -notes- G1Calling vpon a spirit. G2Foretell mishaps.

#### Page 249



of their meetings in the night there? or knowne them to haue vsed charmes or spels? 3.G1 Whether they haue seene them with any other suspected of Witchcraft, and to haue secretly receiued any thing from them, and what it was? 4.G2 Whether they haue made any pictures? or to haue vsed any other tricks of Witchcrafts? See Delrio, l. s. s. 3. p. 711. 5.G3 Whether they haue desired to haue something belonging to the afflicted, before the same party were afflicted? or whether the suspected he, or shee did get any thing, to send or to carry to the aforesaid afflicted, and what fell out thereupon and what the suspected did at his or her returne. 6.G4 Whether they euer found the suspected in any extasie or trance, when and where? and what he or shee hath told them therevpon afterwards? -notes- G1Company with any suspected. G2Made pictures. G3Getting of any thing from the asslicted. G4matrance.

## Page 250

7.G1 What he or she hath been heard to say, or beene seene to doe vpon the afflicted crying out of the said suspected in the fits or trances; and after accusing the suspected out of the fits? 8. Whether vpon hearing that they should be apprehended, feare of death surprized him or her, and being apprehended, whether he or she sought to get out of the way? G2 Now, while these sorts are in examining, it were very good, in the meane space, to haue a godly and learned Diuine, and some what well reade in the discourses of Witchcraft and impieties thereof, to bee instructing the suspected, of the points of saluation, of the damnable cursednesse of Withcraft, and his or her fearefull state of death eternall, if guilty and not repentant. G3 That thus by Gods blessing, in the Ministers instruction, and his earnest praying for a blessing before -notes- G1What said or done to the asslicted. G2Feare, and slying away G3Some godly diuine to take paines with the suspected partie.

## Page 251

he begin, the suspected may be haply prepared to confession before Authority, when hee or shee is examined. VIII.G1 After all the rest, is the suspected to bee examined, but alone also at the first, from the hearing of all the other witnesses, or examinares. G2The examination of this must bee according to the answers of the others, and their proofes and reasons, and that in the order as they were examined, and to make this suspected to answer distinctly to euery of their testimonies against him or her. G3In thus orderly examining him or her suspected, to marke his or her down-cast lookes, feare, doubtfull answers, varying speeches, contradictions, cunning euasions, their lying, or defending of this

or that speech and dedde, or excusing the same. Also to obserue, if any words fall from him -notes- G18. The parties suspected. G2 The examination. G3 Delrio, l. 5. Sect. 4. 723. What to marke in the examination.

#### Page 252

or her, tending to some confession, as to say, If you will be good vnto me, I will tell you, and c. G1 And whether hee or shee can be brought to shed teares, or no: for it is auouched by learned men, vpon experience in many trials of Witches, that a Witch indeede, will hardly or neuer shed a teare, except God worke the grace of true repentance, which wil appeare by a free confession. G2 If after this examination alone, he or she will not confesse, then to bring the witnesses, one by one, to his or her face, to iustifie their former testimonies; and to heare his or her answeres againe, and to marke how they cither agree, or disagree from the former. If none of these will work to bring them to confesse, then such as haue authority to examine, should begin to vse sharp speeches, and to threaten with imprisonment -notes- G1 Witches will hardly weepe. Delrio, l. 5. Sect. 4. 726. num 25. G2 Meanes to lring him or her to consesse.

#### Page 253

and death. G1 And if the presumptions be strong, then if the Law will permit (as it doth in other countries in this case) to vse torture, or to make a shew thereof at least, to make them cófesse as many haue done hereupon in other Countries. G2 But this extremitie shall not neede, if thus an examination be made, as it ought to bee, and withall, that prayer be made to God for a blessing in proceeding thereto; as once in France, vpon the examination of that grand Witch Lewis Gaufredy, before noble Commissioners? G3 One of these being (as the story saith) zealously affected, when hee perceiued how cunningly the Witch by his answeres sought to blinde the eye of Iustice, and that they could not catch him; he intreated the rest to pray with him; which hauing beene done with one accord, the wretch in his answers was so -notes- G1 Delrio, l. 5. Sect. 7. p. 735. G2 Prayer to God. G3 See his life and death.

#### Page 254

confounded, as he was taken in his owne words, and so by Gods hand, being thereto inforced, he fell to a full confession of his searefull Apostasie from God; and so was condemned and burnt aliue, as Witches be there. CHAP. XX. The holy Scriptures do condemne allsorts of Witches. The distinctions of Witches into

good and bad, is only according to the vse of speech amongst the people: for Witches are all bad, and condemned by God, not onely for that they do hurt, but because they are Witches. G1Yea such Witches God doth condemne, as abomination to him, and to be rooted out, as me (02) of all sorts, both heretofore, and yet now too many, are ouer fauourable vnto: this is cleare and - notes- G1Conceited good witchbes are condemned by God.

## Page 255

manifest many wayes; as I.G1 By the words of the Law, where it is said, Thou shalt not suffer a Witch to liue: as if it had been said, If thou shalt finde one that is a Witch: though such an one as thou couldest be contented to winke at, and to passe by (as people now doe such as be called with vs, good Witches) yet shalt thou not susfer him or her to liue; no more then a bad Witch: If a Witch, then ought he or shee to die for the same. II.G2 By the examples of all recorded in the Scriptures, whom we finde to be such kinde of Witches, as got credit and estimation, loue and liking (as good Witches doe, and not as the bad, hatred and ill-wil) with Potentates and great persons in the world, as did the Magicians Sorcerers with Pharaoh, with Nebuchadnezzar and Belsazzar.G3 As did also Simon Magus with the Samaritans, who was held to -notes- G1Commandement. G2Examples. G3Exo. 7 and 8. Isa. 47. 12 Ezek. 22. 21. Dan. 3. 7.

## Page 256

be the great power of God, Act. 8. likewife Elimas was with Sergius Paulus, and the Pythenisse with her masters, Act, 16.G1 G2Suchthey were, as by great persons were sent for, as those in Egypt and Caldea. Such as they would make vse of, as Balak did of Balaam, as Manasseh did of Wizzards, and as Saul did of the Witch of Endor. Such they were, as many of the people sought vnto, inquired after, Ier. 17.9 resorted vnto, yea and counselled one another to seeke vnto, whom they heard and belceued, as they did their false prophets. To these they had regard, and after these, as the Scripture speaketh, they went a whoring. Such they were as were openly knowne among the heathen, as among the Egyptians, Exo. 7. Canaanites, Deut. 18. 12. Philistims, Isa. 2. 6. and Caldeans, Dan. 2. and 5. and also amongst the Ifraclites, as appeareth by their resorting -notes- G1Act. 13. G2Wizards how esteemed heretofore of the wicked. Num. 22. 2. King. 21 6. I. Sam.28. Ifa.8.19. Icr. 27.9. Leuit.19. 31. and .20.6 Ifa. 19.3.

## Page 257

to them, and yet these God vtterly condemned, howsoeuer men esteemed of them. III.G1 By all the names giuen vnto them, by which these sorts are set forth, and rather such as bee now held good Witches then such as be held cursing and bad Witches. 1.G2 Is Chosens, Deut. 18. 10 2. King.17.17. which commeth of Chasans, Futura praxit, a Diuiner foreshewing things to come. Such, people delighted in and consulted with, Ier. 27 9. Ecc. 21. 26. Such an one was Balaam Ios.13.22. 2.G3 Is Megnonen or Gnone Deu. 18. 10. Gnauan, Nuhem ab duxit, this is called a Southsayer ex contemplatione c li aut nubi um, corumg colore and motu all quid pradicere: obseruator nub bium: A gazer on the heauens and from the Cloudes to foretell something. To these did the people giue care, Ier. 27. 9. and -notes- G1Names of witches. G2Choscm. G3Gnonen.

## Page 258

such an one was Manasseh.G1 3. Is Menachesh, Deu. 18. 10. Of Nachash, explorauit, Scrutator, a searcher out, qui dies vel hor as explorat, and so coniectures and foretelleth. An Obseruer of times to know when it is best to begin a businesse, as Hamans Witches did, by casting lots before him.G2 Of this Manasseh also was guilty. 4.G3 Is Mecbashsheph, Deut. 18. 10. Ifa 47. 12. of Chaphash, Magiam exercuit, a Magician, one that can deceiue the eyesight, by making something appeare to the sight, otherwise then it is. Such Pharaoh called to him to oppose Moses, these two, Iannes and Iambres, of whom S. Paul speaketh: and hereof also was Manasseh guilty, 2. Chron. 33. 6. 5.G4 Is Chorjb, Deut. 18. 11. of Chabar, consociatus est: an Inchanter, or Conturer: oneioyned in a league with another, as - notes- G1I. Ch. 33. 6 Menachesh. G2Hoft. 3. 7. and 9. 24. 2 Chr. 33. 6. G3Mcchashsheph. G4Choreb.

## Page 259

the Witch is with the Diuell: Such an one vsed charmes to tame Serpents, Psal. 58. 6. Many such were in Babylon, Isa, 47. 9. This is the same that Lachash is, Eccl. 10. 11. Incantatio. G1Is Ob, Dcut. 18. 11. Leuit. 20. 27 one which hath a spirit, in Hebrew is called Ob, which in him or her doe giue answer to such as come to inquire ofthem: such an one was the Witches of Endor, I. Sam. 28. Zuarite mihi mulierem, babentem Ob, or Pythenem: Such an one was the Pythonesse, which brought her Masters much gaine, Act. 16. Such as haue this spirit within them, make answer out of their belly, of things past, present, and to come, to such as come, to enquire of them, their bodies being swolne like a bottle: or speaking low as out of the ground a whispcer, Isa. 29. 4. and hereupon he or she is called

Ventriloquus. G2 To such the people had -notes- G1Ob.  
G2[Greek omitted]

## Page 260

regard, Leu. 9.31, and encouraged one another therto, Isa. 8. 19  
7.G1 Is Iidgnoni, Deut. 18. 11. of Iadang, noust a Wizard, I.  
Sam. 28 9. one also that can foretell things, and so called for his  
or her knowledge, as now wee terme a wiseman, such an one a  
wiseman or a wise woman. After this sort the people also sought,  
Leuit. 19. 31. and 20. 6. 8.G2 Is Doreshel-hammathim, Deut.  
18. 11. Consulens mortues, a Necromancer, one that consulteth  
with the dead, Isa. 8. 19. to know what he would desire of them.  
To which perhaps may allude thatsupposed speaking of Diues, of  
one rising from the dead, to tell his brethren what they should  
doe, Luk. 16. 9.G3 Are Haittim. Isa. 19. 3. of At, Lenitudo, such  
as whisper with secret and soft words, as our white Witches doe,  
in endeouou ring to help man or beast. To these the Egyptians  
sought, as -notes- G1Jidgneni. G2Dorshelhammathim.  
G3Haittim.

## Page 261

they did to their Idols, as the Prophet sheweth.G1 These are by  
vs translated, Charmers. 10.G2 Are Chartnmmins, Exod. 7.11.  
Some doe call them Iuglers, deceiuers, beguiling the sight: some  
hold them to be casters of Natiuities, Genethliaci; which tell  
people their fortune, by the time of their birth: and they are  
called Cartummim, from their making of circles, and Characters:  
being compounded of Cheret, calamus a quill or pen, and  
Ataman, clausit, shuc vp. G3 These are onely the names  
expressed in the Hebrew tongue, in all the old Testament, which  
set out rather good Witches, then these cursing bad Witches  
which none can abide, but such as be of their society. G4 In the  
new testament we find, onely the word Magus, a Magician, Act.  
8. The Septuagints translate the Hebrew words by diuers Greeke  
words, to set out -notes- G1Isa.19.3. G2Chartummim. G3P.de  
Loy. despectris c.12. G4Jx the new Testament. [Greek omitted]  
Attem magicam exercens.

## Page 262

rather the good, then bad witch.G1 As Cledonmizomenos from  
his fame: another Apophthegnomenos for his short and  
sententious speaking: another Ornithescopos, because hee  
foretold things by flying of birds: another Eggastromuthus, one  
speaking out of the belly: another Gnostes from knowledge, a  
Diuiner.G2 So that all the names of Hebrew and Greeke in the

old and new Testament, runne vpon such Witches, as the world doth follow after, rather then vpon this hurting and cursing, which I note not, as if these could doe no harme, but, I. To shew how crosse God is, in his judgement and condemnation of Witches, from the common course of men, who wholly, and only fly vpon the blacke Witches, hunt them, imprison them, and hang them (as they deserue well) but they can passe by these white Witches, -notes- G12. Chro. 33 6. Mich. 5. 6. Leuit. 19. 26. and 19. 31. 1. Sam. 28. 3, 9. 2. King 21. 6. Greeke names. G2Scriptures runne vpon the condemnation of conceited goodly tches, and the reasons why.

#### Page 263

whom the holy Scriptures do so decipher to vs, and condemne These they can countenance and maintaine; because these can satisfie their vaine curiosities, their inquisitiue natures, idle fantasies; yea and sometimes their mischieuous purposes: but the end of such courses wil be bitter: let Saul and Manasseh be a warning to all this kinde. 2. To manifest the bloody malice of Satan in these latter times against mankind, who hath stirred vp such cruell Witches, as be wholly vpō reuenge, tormenting men, and women, and their cattell, making a trade of killing and murthuring, of which sort the Scriptures hardly giue an instance, except it bee in Balaam hyred to curse Gods people. It may be, others could, and did mischief: but it cannot bee concluded, either from the instances of examples, or frō their names, except, perhaps, some where the

#### Page 264

Septuagint doe vse the word Pharmacos, which yet is vsed, as wel in the better, as in the worse sense. G1Let vs therefore learne to follow the Lord, hate Witches, Wizzards, Magicians, Southsayers, Fortune-tellers, Astrologians, Inchanters, Iuggling companions dealing with Sorcerie and Witchcraft. 1.G2 For the great dishonour offered to God by these hellish miscreants, in the entrance, in the practice, and end of their diuellish Arts. 2. In conscience to Gods commandement, vtterly forbidding to regard such, Leui 19. 31. for it is spiritual whoredome and, defilement, Leuiticus 20. 6. 3. Because such as vsed them first, were Heathen, as Egyptians, Canaanites, Philistines and Chaldeans: such as in Israel followed the heathenish customes, -notes- G1To hate all Witches. G2The motiues hereto.

#### Page 265

were wicked and vngodly: as Saul who was a murtherer, 1. Sam. 22. a profane neglecter of Gods worship, 1. Chron. 13. 3. and one whom God had forsaken, had taken his spirit from, 1. Sam. 16. 14. an euill spirit was vpon him, to whom God vouchsafed no answer by sacred meanes, 1. Sam. 28. 16. and therefore he fell to Witches. And what was Manesseh, but an Idolater and an obseruer of times, and so fell to Witchery, and to such as had familiars? And the people which delighted in these, were haters of the true Teachers, and beleueed false prophers, Dreamers, and Diuiners, Ierem. 27. 9. And with vs, what are they which regard these sorts, but either superstitious Papists, or Neuterals, or Atheists? 4.G1 The euill which in the end will ensue to such as hearken to these; what got Saul by going to them? They may sooth vp for -notes- G1Delrio, 1.6 pag. 1042. monit 3. and 4.

## Page 266

a time these vaine persons, but at length the Diuell wil pay them home: Examples abroad, and in Histories, and within our selues obserued, may terrifie all good Christians from seeking vnto, and regarding of such. For it's plainly said, that the Lord setteth his face against such, to cut them off, Leuit, 20. 6. And if God be against them, what may they looke for in the end? CHAP. XXI. That all sorts of Witches ought to dye, euen because they bee Witches. G1There ought no such distinction of Witches to bee made into good and bad, blessing and cursing, white and black Witches, as thereby either sort should escape death. They may differ in name, but all are abomination -notes- G1Delrio, li. s. f. 16. pa. 775, 776, 777. All witches ought to dye.

## Page 267

to the Lord and ought to dye. 1.G1 The Law of God saith, without exception; Thou shalt not suffer a Witch to liue If a Witch, instly conuicted, death is due to such an one. 2.G2 They all make a league with the Diuell: an act so execrable, to renounce God, and to betake themselues to the diuell, as for this thing onely, they deserue death in the highest degree. 3.G3 For these abominations the Lord vtterly destroyed the Canaanites, Deut. 18. 12. and plagued Manasseb, 2. Chron. 33. 6. which wickednesse of his, was so abhorred of God, as in his displeasure hee mentioned it many yeeres after by Ieremy, as a cause of remouing the Iewes from their land, and of leading them away captiue into a strange land, Ier. 15. 4. 4.G4 Idolaters ought to dye, -notes- G1The Law Exod. 22. 18. Leuit. 20. 27. G2Tbeleague. G3Abomination. Delrio, li. 6. p. 1042. G4Idolaters.

## Page 268



Exod. 22, 20. and 32. 28, 29. and inticers to Idolatry, Deut. 13. 9. because they worship Diuels, Psal. 106. 37. 1. Cor. 10. 20. Reu. 9. 20. G1 But Witches worship diuels, they inuocate them, craue helpe of them, worke by them, and doe them homage, sacrifice to them, and they doe it not to stocks and stones so mediately to the Diuell, as other Idolaters doe, but immediately to the very diuell himselfe. And therefore are the greatest Idolaters that can be, and so most worthy of death. It will bee granted that bad Witches ought to dye, as being guilty some of murther, other some of committing silthinesse with Diuels, by the confession of innumerable Witches; and for much mischief, and manifold harmes which they doe. G2 But still some doubt of so round dealing with the white Witches, which cure folk, and doe -notes- G1Delrio, li. 5. sect. 4. p. 719. G2Incubi, Succubi.

## Page 269

as they imagine great good, tell wonders, and delight their hearers, and sometimes their beholders. G1The imagined good Witches, the Coniurer, Enchanter, Magician, Southsayer, and the rest ought to dye; for besides the former reasons; 1. As hath beene proued; the course of the Scriptures is generally against these. 2. Saul and Iosias put these sorts to death, 1. Sa. 28. 2. King. 23. 24. and King Iames in his booke saith of Magicians and Necromancers, that they ought to be dealt with, as Sorcerers. G2 3. G3 In other Countries such haue been put to death. In Flanders there was a Magiciá, which by curing many diseases became famous, and was reputed a holy man, couering his witchery with appointing people to fast, to say their Pater noster, and to goe on Pilgrimage to this or that Saint, -notes- G1Those called good Witches should be put to death. G2In his Dæmono. l. 1. c. 7. G3Bodin. Dæmono. lib, 3. c. 2.

## Page 270

but his Magick practices being found out, hee had his desert. G1 In France there was a woman Witch, which did cure some with a pretended medicine, and by saying these words, In the name of the Father, and of the Son, and of the holy Ghost, and of Saint Anthony, and Saint Michael, thou maist be cured of thy disease, commending withall the party to heare Masse nine daies: but for all this, shee had iudgement to be burnt for her Witchcraft. For these healers are also oftentimes hurting witches, and all healers doe entice people from God, in requiring faith of them, and do cause the people to run a whoring after them, as Moses speaketh, Leu. 20. 6. Being therefore in league with Satan, being labominable Idolaters, intising people from their faith in God,

they are worthy to die. 4. Very Heathen Emperours -notes- G1Li. 3. ca. 5.

### Page 271

haue put to death such as were Necromancers, such as vsed to cure diseases, such as would vndertake to foretell successe of warres, and such haue bin exiled, if not put to death, as would by Art Magicke discouer them, see examples of these in Bodin. G1 Damonomania. G2 They offend then that countenance them, that preuent their apprehension, their iudgement, and iust deserued punishment. CHAP. XXII. That the bad Witches intheir tryall in the persecution, conuiction, and condemnation. should be dealt with as is befitting in the course of iustice. It is miserable to behold how maliciously, how raggley in bitternesse of spirit the rude, headlesse multitude and other -notes- G1See Master Roberts his Tseatise of witchcraft, pag. 75. to the end. G2Bodin. 1. 3. c. 1. and 5. and 1. 44. cap. 5. Delrio, li. 5 sec. 4. p. 719. 720, 721.

### Page 272

vain people cry out against these sorts of wretched Caytifs, saying Fye vpon them, Away with them, Hang them, and some of the (02) stick not to curse the (02) . G1 A brutish and vnchristianlike carriage. It is true that their sinne is very grieuous, hatefull to God, and to bee detested of all true Christians, as an execrable falling from God, into the deepest feruice of the diuell: but yet let men consider: 1.G2 A difference between their fearefull sinne, and their persons; hate the one, but not the other. 2. That Satan is a powerfull Deceiuer, and Seducer, who can make an Eue in Paradise, (being in the state of perfection) to beleeu a him, the Diuell before God. 3.G3 That by nature corrupt, we are no lesse apt to be mis-led by him, then they; walking in fines and trespases, according to the course of the world, and -notes- G1we are not to carry ourselues unchristianlike towards offenders. G2Thereasons. G3Ephef. 2. 1, 2. Col. 3. 3, 7.

### Page 273

according to the Prince of darknesse, in inordinate affection, and other lusts, being foolish, disobedient, deceiued, seruing diuers lusts and pleasures, liuing in malice, enuy, hatefull, and hating one another.G1 Thus by nature are we the childre (02) of wrath, and bemired with the filth offin, as wel as they. 4. That therefore our difference ariseth not, from within our selues, as from our owne wisdom, will and power: but we are kept from their

Apostasie, either by Gods restraining power: as he kept the King of Gerar Abimelech from Adulterie: as also Pbaraoh from Abrahams wife: or by his conuerting grace; so euery one must say with Saint Paul: By the grace of God, I am that I am. 5. Consider, that some so dreadfully caught by Satan, may be Gods feruants, and be conuerted as was Manasseh, and also -notes- G1Titus 3. 3. Ephes. 2.

#### Page 274

Saint Cyprian, of whom before. And did not such as vsed curious Arts, euen Magick, turne to God and beleeeue? Therefore let vs behold in them a spectacle of mans misery, as being left of God vnto the power of the Diuell, and so bee moued with compassion, to pray for their conuersion. In our selues preserued, behold the mercifull goodnesse of our God, and so be stirred vp to praise his name. Thus shall we make a good vse of both, and behaue our selues as sober Christians ought to doe. Anote to the pety Iwry. They in a case of Witchery are euer to enquire three things. I. Whither the party accusing be bewitched? II Whither the party accused be a witch? III. Whither this same hath bewitched the other. Without

#### Page 275

the consideration of these three, they cannot wel giue in their verduict. CHAP. XXIII. Satan striueth to imitate God, in whatsoever he may, as farre as God will permit bim. Many things may seeme very strange, and hardly to be beleeeued, which are related to be done betweene the Diuell and Witches. But all this will seeme no wonder, if men do wisely consider, that Satan endeuoureth to bee an imitator of God, not to please him, but rather to crosse him, and to beguile these hellish Apostates, and to increase the more their sinnes, and iust condemnation.

#### Page 276

Behold What the Lord doth. 1. The Lord hath his set Assemblies for his seruants to meet together. 2. The Lord hath his Sabbaths. 3. The Lord hath visible Congregation which consist of good and bad persons, learned and vnlearned, but of these the last are the most. 4. Amongst these is the vse of Baptisme, where they giue to the baptized a name. 5. The Lord maketh a Couenant with his people, and they with him. 6. The Lord confirmeth his couenant with blood. 7. The Lord marketh his. 8. The Lord giueth to those that are his, his Spirit and gifts withall. 9. These doe honour the Lord and worship him. 10. These call vpon the Lord, when they would haue his helpe. 11. The Lord had some which wrought by

his power, though they by open profession did not follow him.  
12. The Lord requireth faith of such as seeke to him for helpe.

#### Page 277

Behold What Satan doth: 1. So the Diuell hath his set meetings for his Magicians and witches to come together. 2. So Satan with his witches haue their times, which they call their Sabbaths. 3. So the meetings of these are of good and bad witches, some learned, and some ignorant, but of these the greatest number. 4. So it is amongst these; for they meete to christen (as they speake) their spirits, and giue them names. 5. So doth Satan and the witches couenant one with the other. 6. So doth Satan ratifie his couenant with blood. 7. So Satan marketb bis. 8. So Satan giueth to his a Familiar or Spirit, and gists to doe this or that tricke of witchcraft. 9. So these doe homage to Satan, and wonship him. 10. So when these would haue helpe, they call upon their Spirit or Deuill. 11. So Satan hath some which worke by his power, though they make no open or expresse league with him. 12. So doth Satan by his instruments require faith of such as come to him for helpe.

#### Page 278

21. The Lord cast some of his into tra (01) ces in which they saw many things and seemed to be in other places, Eze. 3. 14. and 12. 1. 24. and 40. 2. Reu. 1. 22. The Lord would take some of his, and suddenly carry them from one place to another bodily, Act. 8. 39. 23. The Lord had such as could teil of things past, things present, but hidden, and of things to come. 24. In the Scripture is told of curing one disease, and the same to fall vpon another. 2. Ki. 5. 27. 25. The Lord had such as could worke miracles and strange wonders. 26. The Lord by his heauenly work moueth men to holy actions, as preparatiues to further them to a better knowledge of him, when hee shall bee pleased further to reueale himselfe. Act. 8. 28. 27. The Lord spake by a beast vnto a Witch, Num. 22. 28. 28. The Lord ordained sacrifices to be offered vnto him. 29. The Lod hath promised earthly blessings, to stirre vp people to serue him.

#### Page 279

21. So the Deuell casts some of his into trances, in which they seeme to themselues to bee in other places where they verily beleeeue that they sec and doe many things. 22. o Satan will take some of his, and carry them bodily from one place to another, Del. de dis 1. Mag 1. 2 q. 16 and 1. 5 s. 16. p. 760. 23 So Satan hath his, whom be teacheth to tell of all these for is of things. 24

So wee may finde how when a disease is cured by a witch, it is transferred sometime upon another person or creature. 25. So Satan hath his Magicians and Sorcerers, to worke wonders. Ex 0.7. 26. So Satan by his hellish suggestions and operation, stirreth up people to thinke of, plot and purpose euill; so preparing them for himselfe, to accept of his counsell when he appeareth to them. 27. So Satan speaketh to witches, sometimes in formes of beasts, and sometimes in the very creatures them selves. 28. So Satan hath taught his to offer sacrifice, Num 23 29. So Satan is large in his promises to such as will serue him, Mat. 4.

## Page 280

13. The Lord had such as by words cured diseases, by prayer, and did annoynt the party infirme: so by some things brought them from the sick, and carryed to the sick againe, Iam. 5. Mar. 6. 13. Act. 19. 12. 14. The Lord by his seruant raised some fróthè dead, 1. Ki. 17. 21. Act. 9. 40. 15. The Lord had such as freely vsed their gift of healing, Mat. 19. 8. 16. The Lord had some, which by cursing and threatning procured euill vpon others, 2. King. 2. 21. Act. 13. 17. The Lord tied his to certaine rules, and ordinances in his seruice, and sometimes to a certaine number, los. 6. 15. 1. Kin. 17. 21. 18. The Lord maketh some to bee his, either by his owne immediate inspiration, and speaking to them, or winneth them to him by his instruments. 19. The Lord appointed some burnt offering for atonement, and so to free him from some euils. 20. In the Scripture is found the cutting of haire and burning it, Num-6.18 the writing of words, and the blotting of them out againe, and to giue them vnto one, Numb. 5. 23. also the giuing of a potion. Num. 5. 27.

## Page 281

13. So hath Satan such as seeeme by words to cure diseases, so by for mes of prayers and by oyles: also by bringing something from the sicke party, and carrying the same backe againe. 14. So Satan maketh shew by his seruants to raise vp the dead, 1. Sam. 28 15. So will the Diuell haue such as shall prosesse to cure for nothing. 16. So Satan hath such, which by cursing and threats procure mischiefe to others. 17. So Satan lyeth his witches to certaine words and deedes in going about his seruice, and to obserue numbers, to doe a thing so and so often, 3. times, 7. times, and 6. 18. So Satan maketh some witches by inward suggestions, and his speaking to them, or by vsing other witches to gaine them to him. 19. So Satan hath taught his to burne something (as a sacrifice to him for an atonement) to free the bewitched from paine. 20. So Satan teacheth his to cut off

haire, and burne it, and to write a charme and blot it out, and then giue it one, also to vse potions; thus seeming by these imitations to haue Scripture for warrant.

Page 282

Thus wee see in these few things, how Satan obserueth the Lords doeings and sayings, and therein striues to bee like him. The truth of these things on Gods part is euident out of the holy Scripture: on Satans part the truth is set out before in these two bookes confirmed by many testimonies in the Margin euery where. The end of publishing these (not hitherto set forth by any) is to shew some ground of those things which wee finde related in the writings of men, and to bee done betweene Witches and Deuils, which otherwise may seeme to be beyond all credit, and to be reiected as fabulous; which if wierus, Scot and others had known, and diligently weighed, they had not so lightly esteemed of y true relations of learned men, and imputed the strange actions, vndoubtedly done by Witches, and Deuils, only to braine sicke Conceits and mad Melancholic. FINIS.